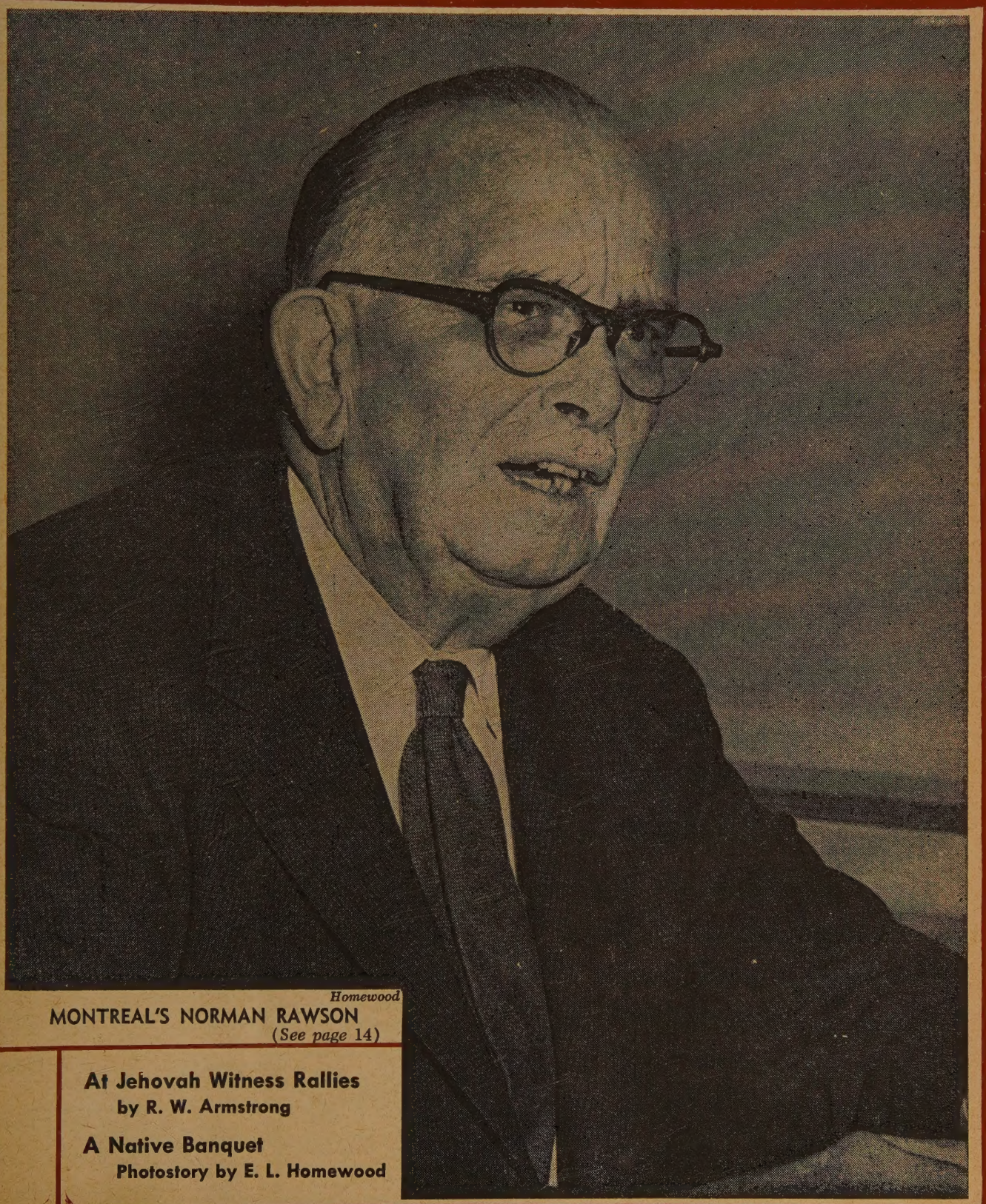
THE UNITED CHURCH

FEBRUARY 15, 1960

OBSERVER



Homewood

MONTREAL'S NORMAN RAWSON

(*See page* 14)

At Jehovah Witness Rallies
by R. W. Armstrong

A Native Banquet
Photostory by E. L. Homewood

Letters

Soft-headed

Dear Sir: Your editorial, "The Death Sentence Must Go," is an exhibition of men becoming so soft-hearted that they become soft-headed. . . It will be most refreshing, sir, when we read of your interest in the victims of sadistic and cruel murders as well as in the perpetrators of these cold-blooded crimes, which are increasing. .

The present Dominion Cabinet is showing a lack of moral courage in dealing with men who would just as soon kill as eat. There are a few men who deserve in the case of murder some leniency, but they are very few.

Hamilton, Ont. H. W. Hagelstein.

Power to the Editor's Pen

Dear Sir: Re January 1 editorial — "A Decadent Decade." The expressions, "very temperate in criticism" and "We have practised constraint," are surely remarkable euphemisms. However, the two years' silence was much to be preferred to the facing-both-ways editorial of October 15, 1957. The new effort apart from its regrettable introduction is, thank Heaven, of a very different calibre. . .

But why wait for other churches to "raise their voices"? or why forbear "harping"? The liquor traffic uses a well-nigh all-inclusive press to further its nefarious business and its success is as astounding as the failure of the church to combat it is tragic.

More power to your new pen and may it not lie unused till the dawn of 1962 or, God forbid, until the end of another "decadent decade."

Belwood, Ont. J. G. Simpson.

Inconsistent with Scripture

Dear Sir: "Life and Death" is causing concern to many sincere Christians. You have used the freedom of the press to indoctrinate our people with a belief which runs counter to the teaching of the scripture and the doctrine of the United Church as found in the Twenty Articles of Faith.

Without doubt, there is much good to be said for the study. It must also be said that the committee in its preparation was inconsistent with the use of scripture. The new book, if it became official, would make the United Church a "non-evangelical" church.

Bay Roberts, Nfld. (Rev.) J. B. Reynolds.

Dear Sir: . . . So pleased to note that in our United Church the "best brains" have searched the scriptures and have concluded that the unrepentant sinner, through life indifferent to Christ, may still have a chance to gain eternal bliss after death.

It is a pity that the fundamentalist may find it difficult to adjust to this trend of thought. It does make religion easier though, especially for our children—no foolish guilt complexes to worry about.

It is a shame, too, that someone didn't come up with this idea before all those poor martyrs gave their lives to spread Christianity throughout the world.

O yes, and what are we to do about those verses of scripture that are as the following: "The wages of sin is death, but the gift of God is Eternal Life, through Jesus Christ our Lord."

Saskatoon, Sask. Mrs. Roy Armstrong.

Dear Sir: Re the article "Should We Pray for the Dead?" it says in the introduction to the book "Life and Death," "There is no knowledge of these things based on the experiences of our senses and the use of logic." However when this article goes beyond what is known and observable or what is practised by some Christians, logic takes over. That is, adopts certain premises and then assumes or deducts certain conclusions. The danger of this for religious doctrine is seen in many of the absurdities of Roman Catholic dogma which the writer of "Life and Death" is inclined to criticize. The wrong is not so much in the deductions as in the major premise.

I "lost" an elder son, 16 years old, for whom I have never since prayed. I feel it would be a lack of trust and faith in God's mercy, justice and loving purpose to intercede on his behalf.

Too many of us allow a sentimental possessiveness hinder us from letting go and let God "who will do exceedingly abundantly above all that we ask or think."

Lucan, Ont. E. M. Cook.

"That's no angel . . . he's just my father!"

Revivalism and Missions

Dear Sir: In an editorial September 15, 1959, these words appear, "revivalism has little appeal for United Church people." And a little further on, "The greatest concern of our time is the failure of the United Church to support its overseas mission work." Are the two situations related as cause and effect? Does not the history of the Christian Church indicate that a revived, renewed interest in the church has been followed by an increased passion for the evangelization and enlightenment of people at the ends of the earth?

In a later editorial it is written, "Home missions seem more popular than overseas." Why should this be? Surely, it is a case of, "This ought ye to have done, and not to leave the other undone?"

. . . This is not a plea for a full use of all the methods employed by all modern revivalists, for there are diversities of gifts, but the same "Spirit." The Lord can send along a revival of genuine religion to our beloved church, according to our faith. . .

Grenada, W.I. (Rev.) J. C. MacDonald.

Two Events Symbolized

Dear Sir: The cross assuredly reminds of why Christ died. To place the cross view of the people reminds us of, "T up thy cross and follow me." The life wh Jesus offers his followers leads to a cr as well as to the resurrection. . .

The most evident thing about the cr in United Churches and most Protest denominations is that it is an empty cr We symbolize two inseparable even Christ's death and His resurrection.

Wheatley, Ont. (Rev.) D. Wilkins

Youth Shows the Way

Dear Sir: I read, with much interest Toc Alpha article in the December 15 is of **The Observer.** I also heard a discuss on Toc Alpha on the radio.

Surely our church will realize h important it is for it to stay with its po of total abstinence and give every poss encouragement to such a group of yo people. Are they not showing some ol people what they should do?

Lilac, Sask. Mrs. Sarah S. Rei

Polluted Air

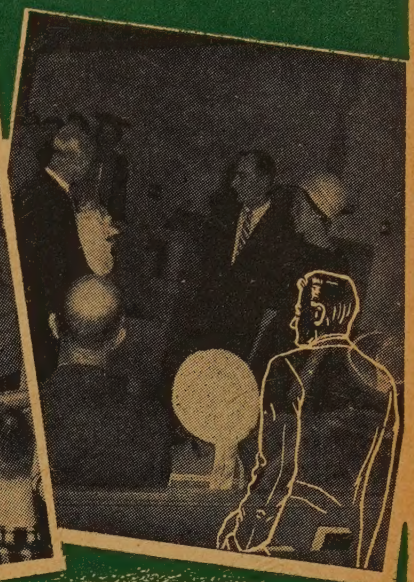
Dear Sir: In regard to the question women smoking at church meetings private homes. . .

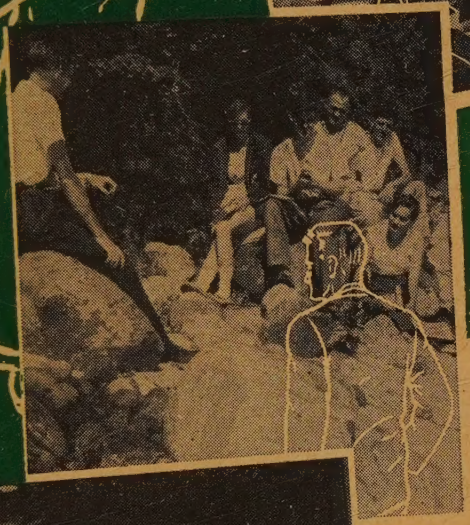
There are many good and active wom young and old, who will not smoke beca of better judgment, and many who do like to go where there is smoking un they have to. They prefer non-pollu air. . .

Edmonton, Alta. C. L. Morri

The Committee on International Affairs wi welcome correspondence on "The Nuclea Dilemma" which appeared in the last issu Address to Room 711, 85 St. Clair Ave. E Toronto 7, Ont.

Where Do You Fit In?





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THE UNITED CHURCH
OBSERVER

FEBRUARY 15, 1960

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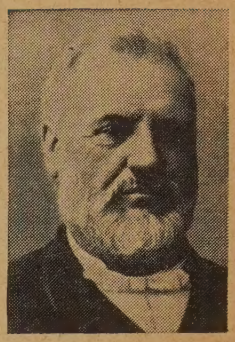
Dr. Sid Gilchrist and friend

IN THE NEXT ISSUE

Gilchrist of Angola
by FRANK ARCHIBALD

Church's Community Chest
by V. T. MOONEY

Observations



Silas Huntington

AN OIL PAINTING of the real Silas Huntington will be made available for a building in the new Huntington University (see editorial) we have been told. A Saskatoon correspondent who knew the great Methodist pioneer missionary in Nipissing Junction over 60 years ago says our Ripley cartoon which illustrated the cover story "A northern university struggles to be born" didn't resemble the man at all. He has had in his possession all these years a photograph of the real man and wants to provide an oil painting.

* * * * *

● IN THE TRENCHES during the Great War, a youthful Methodist minister-to-be sized up the attitude of his fellow-soldiers to religion. "They had respect for the church, but not always for the clergy. They would forgive a padre any sin but hypocrisy. They despised a man who pretended to be something he wasn't. So I made up my mind then that I would always be myself. I hoped I would make a good minister. But I would never pretend to be anyone but Norman Rawson." We have tried on pages 14-17 to describe the Norman Rawson who has emerged 44 years later.

"I WON'T PREACH TO WOOD," he says. Then a grin begins to break. "Of course I sometimes preach to wooden heads." Then he looks serious. "That's the trouble with me. I just can't help seeing the funny side of things, and before I know it, it has popped out. Some people don't understand and my crazy sense of humour gets me into trouble." And then, seeing the funny side of that, he laughs again.

* * * * *

● THE COPPERBELT IN RHODESIA is politically one of the world's tensest spots, yet it provides one of the great opportunities and challenges for The United Church of Canada. It is the scene of the latest overseas enterprise, and the parish of some of the church's most able young missionaries. A few months ago the Rev. Garth Legge, with his wife and family, left his church in Noranda, Que., to take up work in Northern Rhodesia. Some of his first impressions appear in our Report and Opinion columns.

* * * * *

● A DAY IN AN EFFICIENT presbytery is certainly a pleasure. Montreal, which we visited last month, is a very big presbytery with 105 pastoral charges, and a full-time executive secretary, Dr. Robert Scott. Well, he's sort of full-time, with a few other jobs thrown in. Dr. Scott, with chairman Dr. G. M. Grant, keeps the trolley running right down the line. There were orders-of-the-day every few minutes, and we had that unusual feeling that most of the speakers knew what they were talking about.

* * * * *

● FRINGE BENEFITS for the pastor seem to make a growing list. In days gone by we understand ministers often got oats for the horse, and sometimes potatoes for the family. Some parsonages included a hay-field. Then it became gas for the car. And now formal calls include vacations for the summer, telephones for the study, fuel for the furnace, payments for the pension fund, allowances for books. But the other day in Montreal Presbytery, we heard a call to a new minister that included "snow-shovelling" for the manse sidewalk. Northern presbyteries please note.

* * * * *

● THE ARCHIVES DEPARTMENT is interested in hearing from persons who have old letters, manuscripts, church papers stored in the attic. Most of what you have may be of no value. But some of it may be very important. For example, Archives doesn't want the minutes of Montreal and Ottawa Conference for 1926—but they really want them for 1925. Old copies of *The Guardian* of certain years are valuable. Write Archives at Victoria University if you have something you think may be of interest. ●

Editorial

New Laurentian University

FOR several years we have advocated the establishment of a University in Northern Ontario which would in time grow into a first-class institution of higher learning. We have believed that to achieve greatness it should be a provincial institution, but that church colleges should be federated within it, and that the United Church should do its part to create and support it.

Last month there were major developments. They made history.

A private bill petitioning the setting up of a new Laurentian University of Sudbury was prepared for the Ontario Legislature. The joint petitioners were The University of Sudbury (Jesuit), The United Church of Canada, and the Anglican Diocese of Algoma.

The sub-executive of the General Council of the United Church gave approval to the private bill which contains the charter of a new United Church Huntington University which is free to federate with the new Laurentian University.

The sub-executive also adopted a resolution laid on the table by the executive last May: "That the United Church take steps to give leadership and support to the Protestant community of Northern Ontario with a view to establishing a federated institution of higher learning in that area."

And the Northern Ontario University Association executive and authorizing board, agreed that the first unit of Huntington would be on the Sudbury campus of the Laurentian University. Laurentian will be a provincial university governed by a non-sectarian board.

The people in Sault Ste. Marie, North Bay, and in communities farther north would have liked very much to see Huntington established nearer them. But while we see definite advantages in several locations, Sudbury's claims are greatest. It is the centre of the most concentrated population, and it is the present site of the most important place of learning in the north.

On several occasions we have drawn attention to the great work being done by the NOUA. United churches have pledged over one and a quarter million dollars to Huntington University. The negotiating committee chaired by Mr. R. D. Parker of International Nickel has worked through intricate problems to bring about co-operation and understanding among Protestants and Roman Catholics. The United Church owes a debt to Dr. W. Harold Vaughan, and Victoria College's former Principal Dr. Harold Bennett, its members on the committee.

In addition a great host of able people in the north have been working sacrificially. The Rev. Edward Newbery, who is likely to be the first principal of Huntington, has worked tirelessly, and NOUA's president, Dr. E. S. Lautenslager, has been the chief crusader for it from the beginning. Without his leadership the movement wo have collapsed.

Our great hope now is that in spite of the natural d appointment in the Sudbury site felt by those in ot parts of the north, their support for the new institut will be generous and sustained. Canadian univers history has been one of strife over sites. In this we h the north will be an exception.

CONTROVERSY NEEDED

HAVE you had any good arguments in your chu recently? Some rather straight-thinking persons saying there just isn't enough good, honest controve within the Christian fellowship as there ought to be, a not nearly as much as there used to be.

Some time ago an able minister, the Rev. Garth Leg since gone as a missionary to Northern Rhodesia, brou in a resolution to the Board of Evangelism and So Service on this subject. E. and S. S. passed it. It s that "frank discussion of vital controversial issues wit the community of faith, and in the spirit of charity, basic in the Hebrew-Christian tradition upon which freedom rests."

In the days when most churches had Bible class midweek- meetings, class and prayer meetings there a great deal of vigorous discussion. One of our cor pondents says that as a girl in Sunday school in a t village church she used to eavesdrop on the men's Bi class, especially at election time, when they threshed the issues against the background of their Christian fa and conviction, and then went out and voted accord to their consciences. She is grateful for such memorie

When Christian men come together for study and pra and discussion of such issues, some of the argument be trivial, some of it negative, but most of it good. least men and women sharpen their wits in a clash ideas; they learn to express concern and to articulate th ideas. Their interest is stimulated — usually — and t turn to books to improve their thinking.

Unfortunately, too many in the Bible classes ran th into the ground by too much expression of opinion a too little study.

The E. and S. S. resolution affirmed belief in: " healthfulness of honest controversy on vital issues as essential element in a virile Christian tradition, and most needful practice in an age of increasing propagan pressures — requests ministers and Official Boards provide and foster opportunities for discussion of v controversial issues within the congregation, especia those pertaining to local social or moral problems."

If the churches take this good advice, and make th discussions count by stimulating their people to study well as argue, read as well as speak, think as well as t this could be a great thing. Pooling of our misconcepti won't help. Informed debate will.

The tendency in the modern church is to listen sermons and talk back only to the preacher's back. would be good for the people to air their convictions, for the preachers to hear them say what they think.

THE UNITED CHURCH
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FEBRUARY 15, 1960

An Editorial Proposal

For a Conference on Religion in the Schools

THE late Sidney Smith, when president of the University of Toronto, said: "The schools must transmit to their pupils a cultural heritage in which the Judaeo-Christian element has been one of the most important strains. Yet the mythology of Greece and Rome is often systematically taught while the Christian religion is shunned."

It was thinking of that sort, by men of Dr. Smith's stature, expressed repeatedly in words like the above, that brought about the present system of religious instruction in Ontario public schools. Although it was protested from the start by a few, and most seriously by the Jewish community, the system seems to have won approval of the majority—largely because the great number of Ontario people are at least nominally Christian.

Articulate Objection

However, a few unhappy incidents have been given considerable publicity. And recently, articulate objection has been voiced by Toronto Unitarians and Jews.

Unitarian objection hasn't received much sympathy. Jewish opposition, especially when expressed by a man with the ability of Rabbi Abraham Feinberg, is another matter. In Rabbi Feinberg, Protestant leaders usually find an ally in a common struggle for good. They were shocked and some were angry when he said: "Religious instruction in the public schools of Ontario is an unjust political means fashioned by sincere men for a narrow sectarian end."

The Protestant churches welcomed the curriculum fashioned on the British system through which teachers give religious instruction each week. Ministers may assist, usually by teaching a half hour a week in grade seven or eight. There was some fear that doctrinal differences among Christian denominations might create some controversy. And it was specifically laid down that controversy was to be avoided. It has been. But the non-Christian reaction has been much harsher than ever expected. Christians should not ignore the published complaints of their Jewish neighbours. We are not much impressed by talk of the rights of minorities. But we are deeply concerned about the rights of individuals whether or not they belong to minorities.

Even when controversy and doctrine are avoided, a simple exposition of the Good Friday story, if not sensitively handled, may be deeply disturbing to a Jewish child, and to Christian children with Jewish playmates.

Offend Jewish Children

We haven't thought much about the Jewish attitude to their children being taught by a Christian, or considered very deeply the feelings of a Jewish child being "excused" during the religious period. Rabbi Feinberg says this "violates the basic laws of child psychology."

And there are indications that Jewish youngsters, and Jewish teachers, have been embarrassed and offended. It is very easy for the over-eager minister or immature teacher to embarrass non-Christian children in the class-room. We don't want them embarrassed. At the same time we should be able to find a way to protect them without sacrificing all that is good in the present system.

We would sincerely hope that the Bible could be read and explained without embarrassment to all public school children. Jews, Christians, and Unitarians have too much in common here not to be able to share the great literature, important history, profound ethical insights of the Bible.

But there are difficulties. For too long discussion of them has been carried on in the public press, and there has been no conference of the leaders of religious groups. Rabbi Feinberg has, for example, consistently urged a friendly meeting to talk about these matters. There has been no meeting. We assume frustration in this has contributed to the harshness of his denunciation. And we assume, too, that in conference, Jewish Canadians might come to a new understanding of the background of this movement.

Canada, through the fortunes of history, inherited grave problems. Two peoples were deposited here with different languages, cultures and religions. Through tolerance, restraint, and many political crises, these two peoples have learned to live together in mutual honour and forbearance.

In no area was their struggle more tense than that of church and state education. The result is that today we have a varied pattern across the Dominion. In Newfoundland the schools are all under the churches. In six provinces daily Bible readings are compulsory, and in four they are optional. Some provinces have separate schools supported by taxes. In Quebec, Jews for official purposes are considered to be Protestants.

This isn't the U.S.A.

Sometimes those who debate these issues seem quite unfamiliar with this struggle and seem to want to apply the U.S.A. system of the separation of church and state.

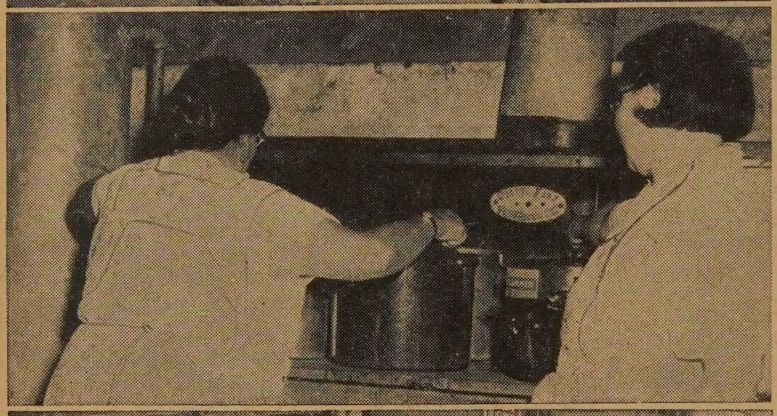
In this, Canada has adopted a sort of co-operation between church and state. Protestant Christians in Ontario feel they have some rights to include in their tax-supported schools some religious instruction. They have granted their Roman Catholic brethren their separate schools. Should they have no privilege of religious instruction in the public schools which are overwhelmingly Protestant? Whether our system is ideal or not—and we prefer it to America's — it isn't likely to be basically altered.

We believe the New Testament can be taught objectively. The skilled and sensitive teacher could surely point out in the stories of Jesus that Jewish people think of him as a great teacher and prophet, but Christian people believe he is the Son of God. It would be a good thing, too, if the youngsters could be taught to have respect for, and understand, Buddhists, Muslims, and Hindus, and at least be given a brief introduction to the great religions of the world.

Religious people of all persuasions have too much in common to let this be argued out at street level. The leaders of all religious groups should be invited to confer on this matter, immediately. ●

Photostory by E. L. Homewoo

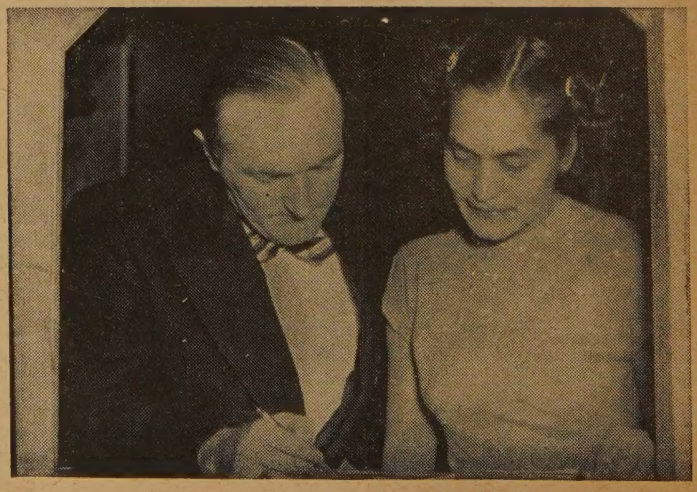
Preparations for the banquet went on all day. The old ranges had to have regular feedings of wood . . .



. . . to keep the kettles of caribou and vegetables stewing.

The

Other women of the village spent the afternoon polishing their best dishes and setting tables for the 120 guests.



A last minute check. The Rev. Robert Gracey, Bella Coola's minister, and Junior WA President Pearl Snow scan the guest list to see who's late.

Noohalk Hall, the Indian village's main centre, is crowded for the big event. Native leaders sat with white visitors from Prince Rupert Presbytery. About 120 attended.

Observer Goes to a Native Banquet

THEY had waited 10 years for this, and the Bella Coola ladies were making the most of the occasion. They had planned well.

Native banquets in Bella Coola, B.C., are always big events. They have two or three a year, for meetings of the boys' basketball league or the federation of Indian bands. Everyone in the community is involved in some way.

This time it was a three-day meeting of Prince Rupert Presbytery. It was the first time presbytery had met in Bella Coola for 10 years. This called for a banquet.

The meal itself was something of a treat. One hundred and twenty sat down to heaping plates of stewed caribou, potatoes and carrots. The meat had been provided by Dr. Donald Watt, superintendent of the local Home Mission Board hospital. He bagged the animal the previous week on an inland hunting trip.

Preparation of the meat had taken many hours. A dozen women worked all day in the rough basement kitchens of Noohalk Hall, stewing the caribou in huge kettles on old, wood-burning ranges. Girls spent the afternoon setting tables. Each family was responsible for a table of six guests, a third of whom were prominent people in the Indian community. They made sure there were natives and whites at every table.

When serving time came, the waitresses formed a long line and proceeded into the kitchen, in a sort of human conveyor belt. As a result, everyone was served quickly.

To set the tone of the event, Chief Lawrence Pootlass said grace in Chinook, then welcomed the visitors in English. He was seated with local Indian Agent Jack Homan.

Speeches were few. Mr. Homan spoke briefly, the local minister, the Rev. Robert Gracey, who emceed the pro-

(Over)

The Rev. Robert Henderson, British Columbia's superintendent of Home Missions, addresses the gathering, standing behind local minister.

The Observer Goes to a Native Banquet

The women formed a sort of human conveyor belt to bring food up from kitchens in steady stream. Everyone got hot food quickly. One family looked after each table.

The visitors were welcomed by Chief Lawrence Pootlass (right) who also said grace in Chinook. He sat with Indian Agent Jack Homan and Mrs. Homan.

13-year-old Christine Walkus, the Bella Coolas' May Queen, needed some prompting from Mr. Gracey, before she finished her welcoming address.

gramme, had a few words as presbytery chairman, and Home Missions Superintendent Robert Henderson brought greetings from British Columbia Conference. Dr. L. R. Whiting, superintendent of the Hazelton hospital, was supposed to make a speech but spent his time telling some of his experiences at Bella Coola. He was there 14 years.

But the speaker who stole the show was 13-year-old Christine Walkus, May Queen of the Bella Coolas, who was making her major appearance of the season. She forgot most of her words, but captured the audience with her manner.

There was entertainment to suit almost any taste. The Bella Coola Lads provided a sort of rock and roll version of "Peace in the Valley," and a couple of other semi-religious numbers. The choir from the Indian and white churches added excellent renditions of "Fill My Whole Spirit" and other anthems.

When it was all over, even the most hardened banquet-goers had to admit they had had a good time. And we got the impression the 70 native ladies who put on the event enjoyed themselves and were hoping Prince Rupert Presbytery wouldn't wait 10 years to come back again. ●

The choir from the two United Churches in Bella Coola provided some excellent selections. The hospital staff, including Dr. H. King (centre rear) and several nurses, added their support.

A variation in entertainment was provided by the Bella Coola Lads with bouncy numbers.

The waitresses and kitchen helpers got their meals after the banquet, listening to the speeches and music as they ate in hallways and on stairs. Over 70 women assisted.

The big event over, Pearl Snow packs up dirty dishes to take them home.

I Went to Jehovah Witness Rallies

By R. W. ARMSTRONG*

IN the short period of two weeks, I attended two international assemblies of the Jehovah's Witnesses with a view to studying their mental attitudes and their spiritual aptitude. One of these assemblies had an estimated attendance of 11,000 people, and the other a recorded attendance of 2,775. The buildings lent themselves well to my purpose because each contained corridors and alcoves, or were surrounded with smaller buildings where we could sit down and talk.

The thing that surprised me most was the age of the delegates. My estimate is that fully 80% of them were under 40 years of age. It is safe to say that over half of them were in their twenties, or under. This raised two questions in my mind: how did they become Witnesses; and why? I talked to two young men of about 20. One had been brought up Protestant and the other Roman Catholic. My first question was, "Why did you join Jehovah's Witnesses?" The answer was quick and emphatic, "Because it is scriptural."

"Are they more scriptural than the churches?"

"Yes. The churches tell us that if we do right we will go to heaven and if we do wrong we will go to hell, but the Witnesses show us."

I knew if that was all they learned they had not attended church very often. This answer was typical. It indicates that the churches are not getting across their real message to multitudes of young people. One reason may be godless homes. Another may be the secularism of this age. The situation presents to the churches a challenge which cannot be ignored. They should not rest satisfied until they find out why so many of their young people are slipping through their fingers. Rev. Merlyn B. Farris of the American Federation of Churches says that the weak spot in church work through the United States is with the teenagers. There are strong indications that the same is true in Canada.

Message Gripping Youth

In spite of all our efforts to provide training there are still many incompetent teachers in our Sunday schools. A great many boys and girls drop out of Sunday school between the ages of 14 and 16, and they fail to find their places in the adult congregation. This may not be due entirely to faulty teaching. There may be something wrong with the organization of the congregation and its overall programme. There also may be something wrong with programmes in the homes. Witnesses present their message in ways that are gripping hundreds of these young people who have never had adequate religious training. It should not be the churches' chief aim to bring them back, but it is certainly their duty to see that otl children are better grounded in Scriptu truth and better fortified with Christ experience. Some of the teenagers who s away come back when they are marri but some of them do not.

The second question I asked those t boys was, "What have the Witnesses sho you that the churches have not?"

"They have shown us Paradise and h to get there." Then they launched into exposition of the 24th chapter of Matth ending with the words, "This generati shall not pass away till these things fulfilled."

Then I asked, "Did it ever occur to y that Jesus might have been talking abo the destruction of Jerusalem, and when said, 'this generation,' He was talking abo his own generation?"

"No. He was talking about the gene tion in which those things would happ They are happening now and the end very near."

This speech was made by the Protesta and then the Catholic boy started. "Y see," he said, "guys like us will never The pure in heart will see God, but meek will inherit the earth." Then began to describe the beauties and wond of Paradise: "We will have everything want."

"What about the dead?" I asked.

"Oh, some of them will be resurrecte He seemed to be getting beyond his dep

Mr. Armstrong is minister of Rothwell United Church, Ottawa.

Thousands of people jammed the grandstand at Ottawa's Lansdowne Park for a Witness rally—an estimated 80% under 40 years of age

and an older man who had been listening to the whole conversation, spoke up.

"Brother," he said, "let me tell you something about Paradise." He was sitting near the book counter and he motioned to the clerk to hand him a certain book. It was quite an artistic production with pictures portraying the beauties of Paradise. It could be bought for a dollar. I told him I was not interested. "Wouldn't you be interested in a place where there will be no suffering or disease; no old age, grey hairs or wrinkled faces?"

"Well," I said, "there are grey hairs coming on my temples now. Do you suppose they will be restored to their natural colour."

"Yes, they will, and I can prove it to you." He then asked the clerk to hand him a Bible. He opened it and read, "If there be a messenger with him, an interpreter, one among a thousand, to show unto him his uprightness; then he is gracious unto him and saith, 'Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's. He will return to the days of his youth'."

Then he patted me on the shoulder and said in an assuring tone, "You'll be all right my brother."

Soap-box salesmen

This passage is in the 33rd chapter of Job where the youth Elihu was trying to bring some comfort to Job at a time when he thought he was going to die. The difference in the time, place and circumstances raised no exegetical problem. The man who read was sure the words were as applicable to me as they were to Job.

I had another conversation that was quite different from either of these, and it illustrated another phase of Jehovahism psychology. A member of the cult tried to acquaint me with what was to him, a very important doctrine. He struck out in a manner that reminded me of a soap-box salesman expounding the merits of a kitchen gadget at a country fair. After he had been going for six or seven minutes, I interrupted him, "Brother," I said, "you should get down on your knees and get right with God." This took him completely by surprise. The expression on his face was almost laughable, and if it had not been such a serious moment I might have laughed.

"Me . . ." he said, "get right with God?"

"Yes, you. You do not know anything about the Bible and the statement you have just made is degrading to Jesus Christ."

He recovered himself in a moment, and his reply showed me that he had a measure of grace in his soul.

Right to Rebuke

I do not believe my statement did anything to change that man. He is as firmly convinced as ever that his piece of exegetical forgery was genuine and that he was uttering scripture truths. What I said to him must have appeared very rude, and I have since given a good deal of serious thought to it. I have decided that I had as good a right to rebuke him as if he had been using profanity. I have also decided that people who love the truth must pronounce themselves, even at the risk of hurting others who are equally sincere.

I did not attend those assemblies for the purpose of underground spying. I went to get information: information about their spiritual ideals, which I found to be fairly high; information about the psychological driving power which is driving them at a remarkable pace; information that will enable me to do them some good when I encounter them in my own charge; and information that will enable me to fortify other people against their heresies.

To analyze the psychological forces that

(*Continued on page 24*)

Photos by Newton

An aged convert is baptized in an informal ceremony.

PIPE MAKING

There can be no short cuts in making fine pipes. First, each rank must be scaled individually, according to its role in that particular organ. Then it must be made, using the purest metals, by pipe makers apprenticed in the traditional manner. This is the Casavant way, and is one of the reasons for Casavant's leadership.

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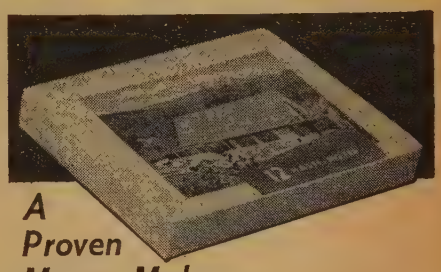

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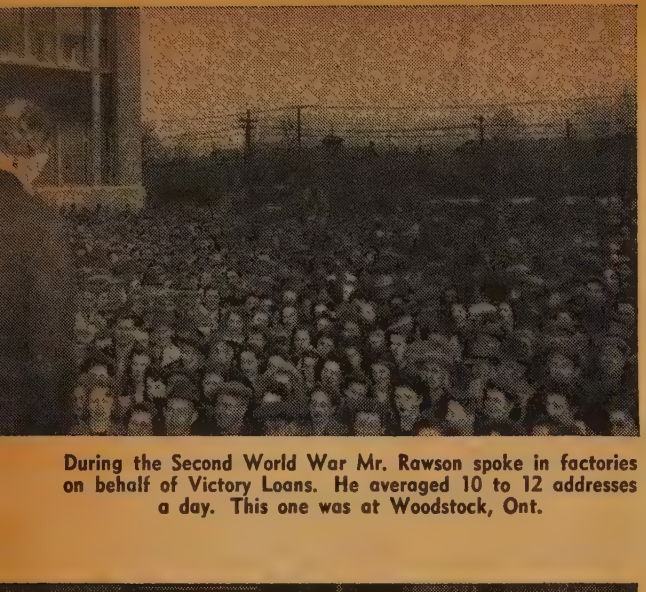
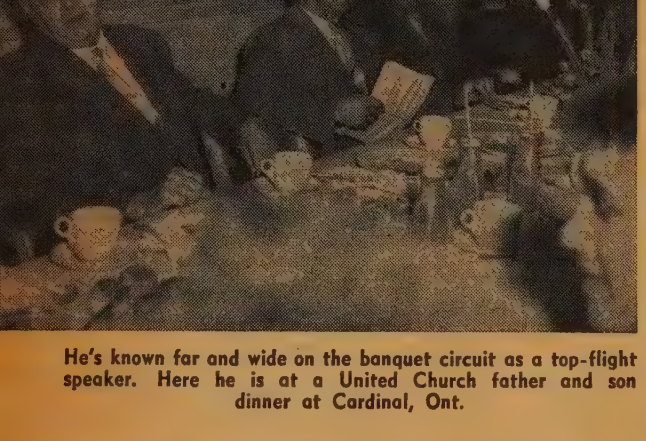
Cover Story

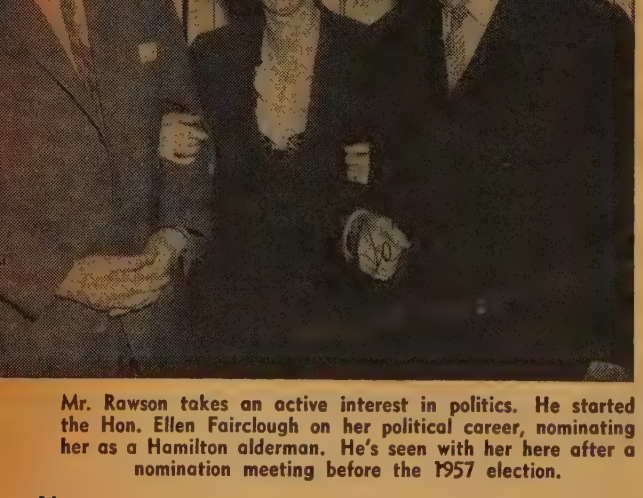
By A. C. FORREST



During the Second World War Mr. Rawson spoke in factories on behalf of Victory Loans. He averaged 10 to 12 addresses a day. This one was at Woodstock, Ont.



He's known far and wide on the banquet circuit as a top-flight speaker. Here he is at a United Church father and son dinner at Cardinal, Ont.



Mr. Rawson takes an active interest in politics. He started the Hon. Ellen Fairclough on her political career, nominating her as a Hamilton alderman. He's seen with her here after a nomination meeting before the 1957 election.

ASK any group of Canadian churchmen to name the country's three most controversial preachers, and the list will come out with the Reverend Norman Rawson of St. James' United Church, Montreal, near the top.

Ask why?

They will say that his big newspaper ads for evening sermon titles are sensational. That for 30 years he has been preaching popular and topical sermons in order to pack the Sunday night pews. That he speaks out on every controversial subject in the headlines. That sometimes his humour makes his congregations rock with laughter. That when he announces the offering he may say, "don't crumple it up, just unfold it and lay it on the plate."

Some may complain that he is an active politician in the Progressive Conservative Party; that he travels all over the continent speaking to annual conventions, service clubs, commercial travellers' organizations — often for a good fee. And they ask, "how can he do this and tend to his church work?"

In some dignified places Norman Rawson has been criticized for decades. But with the man in the street his popularity grows. And wherever he serves the church he attracts to himself intensely loyal friends.

While some of the critics are cranky, and some of the supporters are superficial, there are intelligent critics who believe the Rawson methods are harmful. And there are intelligent followers just as certain his ministry has been exceptionally fruitful.

Priests Attend

Casual observers are fascinated by Mr. Rawson's ability to enter the most bitter controversy and come out unscathed, leaving the impression that anything that affects the life of a man for good or evil is the business of the Christian pulpit. Mr. Rawson says: "If any facet of a man's life is untouched by his religion, then his religion isn't big enough."

During the past five years in St. James', Montreal, he has spoken repeatedly on Protestantism in a city where, traditionally, wise ministers have been tactful on Catholic-Protestant relations. He says: "I always maintain affectionate relations with Roman Catholics. But I never hesitate to state a positive viewpoint."

A few weeks ago several Jesuit priests were seen among the crowds thronging into the Sunday night service. The next morning one of them 'phoned Mr. Rawson, and said: "Given your point of view I thought you were eminently fair." St. James' receives many former Catholics into its membership, but the minister is publicity-shy about it.

Mr. Rawson's mother was a Roman Catholic until she eloped with his Anglican father, to be married by a Methodist preacher in Parry Sound. Norman grew up a Methodist in Coldwater and he still goes back every summer to his cottage at Parry Sound. He likes to fish all day, six days a week. He tries to keep from making speeches during his vacation, but if there is an election on, he'll drive 1,000 miles to vote.

Save St. James'

He tries to make his public platform appearances a projection of his ministry. Mr. Rawson says: "I never end a speech without making a Christian challenge. Some ministers extend their

I Won't Preach to Wood!

. . . says Norman Rawson, one of Canada's best known and most controversial preachers

inistry by using their talents in one way, some in another. I nd making speeches to non-church groups my opportunity."

In Montreal he has become an "opportunist" in many ways. t. James' officials were convinced they had to do something naginative or the old church might die. Twice there were Save St. James' " campaigns in the Methodist Church. One of orman Rawson's earliest memories was taking up a collection the Coldwater Church "to save St. James' from falling into ie hands of the Roman Catholics." It finally solved its nancial problems by renting its front lawns on St. Catherine treet for stores, restaurants and offices. But with its financial roblems over, it still had the difficulty of empty pews.

All his 40-year ministry, Norman Rawson has been packing ie Sunday night congregations. When he was called to Centenary hurch, Hamilton, in 1937, the officials were saying: "We'll ive it another try and if this doesn't work we'll close up and ell out." Before he left 17 years later, Hamilton conference ected him president. Centenary had grown substantially; its oose-offering collections had increased from $1,374 to over 10,000 a year. He packed night congregations in Cobalt, rampton and Ottawa.

St. James' called him in 1954 to the toughest job of his life. le was 59. His doctors advised him against it but St. James' as too big a challenge.

In Montreal, the Roman Catholics speak of St. James' as ie Protestant Cathedral. Norman likes to talk of it as the nited Church's City Temple. Americans refer to it as Lloyd ouglas' Church. Until Mr. Rawson came it had not been full ince the days when the author of *The Magnificent Obsession* acked 2,800 people into its aisles and pews on Sunday nights.

In St. James' he has relied less on big ads in the newspapers nd Sunday night attendances. He has acquired a good staff ith three assistant ministers. More McGill undergraduates hoose St. James' as their church than any other, and there is n energetic young people's programme. The elderly folk have ound a place for devotions, fellowship and recreation in the ld church. They can even play billiards. He has built up large id-week Lenten services. For several years, St. James' has sed religious drama most effectively at Easter and Christmas. Mr. Rawson emphasizes inter-racialism and bilingualism in hurch.

Feel at Home

One night last fall Dr. James Robinson and his Harlem Choir lew to Montreal for a Sunday evening service. At conference ime and on other occasions they have bilingual services and Norman Rawson has tried hard in St. James' to make the French Protestants of Montreal feel at home.

But perhaps most significant of all is his ministry to the on-churched, to the little pockets of Protestants who find hemselves living in a French community in the great metro- olitan area where there is no Protestant church, and to the trangers and visitors in the hotels of the great city. No one an get into St. James' without having his hand shaken. There s a book of friendly remembrance, and one recent Sunday isitors attended from several Canadian Provinces, two from England, one from Holland, from Massachusetts, New York, New Jersey, Oregon, North Carolina.

Mrs. Dorothy Russell, Mr. Rawson's secretary — her two 'phones jangle continuously — says: "We do great work here seven days a week. That man" — and she jerks her thumb towards the next door — "is often here at 8.45 and I still see him around at 9.00 at night. Often he doesn't get out for either lunch or dinner. The other morning I called him at seven and he was up." She went on to tell us that when a new sign was being painted for the minister's door she gave instructions to leave off his home telephone number. When Mr. Rawson saw it, he protested, and had it put on.

Personal counselling has been a big development in his work in Montreal. His secretary says: "They often call here asking for a Christian psychiatrist. Did you notice that he always keeps *Scotties* on his desk? People often cry when they come to tell him about their troubles.

"One day recently," Mrs. Russell told us, "a troubled woman came in to the office after she had been speaking with Mr. Rawson and said, 'he actually prayed with me and for me. That is the first time anyone has ever done that'."

But most who seek out Norman Rawson for counsel are young business men. One of St. James' recent developments is a mid-week businessmen's noon-day fellowship. But sometimes those who are no longer in business arrive, too. If it's a belligerent tramp, Mr. Rawson and his secretary may serve him cookies and a cup of tea—from good china.

A Tribute

One minister's wife, whose husband was helped by Mr. Rawson some years ago, writes to THE OBSERVER: "To think of Norman Rawson always calls to mind some words of St. Paul, 'I thank God upon every remembrance of you.' I first met Norman Rawson at the anniversary services of my husband's small rural church. He was the guest preacher, and I seem to remember that the honorarium he received was a bushel of McIntosh apples. A few months later my husband took ill, and had to give up his work. We had a small baby; my husband was in hospital; we had no home; no relatives in Canada; and, of course, no money. That this occasion should be turned to one of rejoicing is one of the miracles of Christianity. God, through his church, provided for all our needs until our cup ran over.

"When my husband was almost fully recovered — but not quite — a call was not immediately presented and idleness became a great trial to him and lack of income to all of us. It was then that we got to know Norman Rawson. He called us to his office one day, and when we left an hour later, our hopes were bright again. We felt that there was still something for us to do. In material things he gives so sensitively, that often the recipient has a feeling of giving rather than receiving. He is the sort of man who could give you a million dollars, and make you feel that you were obliging by taking the bills off his desk. When it's time for concrete action, he does it swiftly, without fanfare and then puts it behind him. I doubt if he remembers half of what he did for us."

Never Criticizes Brethren

Another who has worked closely with him, says: "He seems to understand everybody and he is always able to see the good

(*Over*)

in people. That doesn't mean that he is naïve or gets fooled. Far from it. He can understand the bad in people too, but he forgives it." A brother minister says of Rawson, "did you ever notice that he never criticizes anyone behind his back? You would think his staff were the most wonderful people in the world. Even if his assistant is just an ordinary fellow, you'd think to hear Rawson talk about him that he was tremendous."

It is this quality in his personality that has enabled him to preach on the most controversial matters, and take part in public life, without alienating persons who disagree with him. In recent years he has been given heavy responsibilities on General Council Boards and committees — chiefly in the field of communications.

No Walk Out

Some years ago when Norman Rawson was minister of Centenary Church in Hamilton he returned from his summer vacation to find the whole city upset. Workers at the Steel Company, Westinghouse, and Firestone were all on strike.

STELCO had tried to break the strike, and a great many workers were inside the plant at double and triple pay. There had been mass picketing and a number of ugly incidents had taken place, including serious threats to strike breakers' families. The Steel Company was undertaking to provide ministers for Sunday services inside the strikebound plant. They had taken one minister in by helicopter; others by boat. There was deep resentment in their churches.

When Mr. Rawson returned to his pulpit, he bought space for big ads in the *Hamilton Spectator* and announced that he would preach on the strike for three Sunday nights. Centenary was jammed. At the beginning of his first sermon the minister announced that he expected at a certain place those sympathetic with labour would get up and walk out; that later on in his sermon those sympathetic to the company and management would probably walk out. And before the end he would not be surprised if everybody walked out.

The result, of course, was that nobody walked out. Somehow he went to the heart of the matter, bawled out labour for mass picketing, scolded management for some of their errors and managed to make everybody feel that the church had something to say in this crisis; that what it said was right and fair. The second week crowds were turned away. Among the audience was the Rev. Robert McCracken, just called to Riverside, N York. He said he wanted to see how a minister could preach a divided crowd.

In the Middle of Things

Says one minister: "He's often in the middle of a scra but he never scraps." One who knows him well says he's got Irish temper but has managed to control it.

Somehow Norman Rawson has always managed to be in t centre of things ever since he was born in the middle of t Christmas - New Year's season in Coldwater, December 28, 189 His father was a lumberman and a pioneer. He had institut the frontier library movement which took books into the lumb camps of the north. It's still being done today.

Norman graduated from Orillia High School with his juni matriculation at the age of 15, and became a candidate for t Methodist ministry. At 16 he was stationed by the church Manitoulin Island. Then he went for a year to Bruce Min and later on to Central Church, Sault Ste. Marie, as assista minister. He was hankering for more education but didn't ha the money, so he left the ministry temporarily and peddl books through western Canada.

He has always been irreverent about money and likes to gi the impression in certain circles that he is a crass materialis He says he returned from the west with "a potful of money and headed for Albert College. For a short time he was minister at Blind River, and then on to Victoria College fro where he enlisted in the army as a private. He was wounde at the Somme and went back to England on leave. There was commissioned and got married.

The Methodists had a strict rule those days that a candida must have permission from his conference. So Norman cable from England that he was heading back to France. He w getting married and wanted the conference's permission.

He did a lot of work with the YMCA. At the end of t war he was sent to Russia as staff captain of a company Murmansk. His job was to see to the material welfare of t Allied troops in northern Russia. This entailed a great deal travel, by dog-team, reindeer sled, locomotive and skis. H first daughter was born in England while he was in Russia.

He was twice mentioned in Dispatches, and ended the w with one decoration and a colourful after-dinner speech. H

Personal counselling is a major factor in Mr. Rawson's ministry at St. James' Church, Montreal. There is a steady stream of callers at his office in the big downtown church building.

Mr. Rawson's speaking engagements take him into a variety of plac and circumstances. Here he addresses a meeting of the Foremen's Cl of America, in Toronto.

says now: "As a young Methodist I was so narrow you could put 13 of me on a buggy seat without crowding, and so sensitive, if someone criticized me I went away and wept. After I got in the army to be kicked about by mules and sergeants-major, I changed."

Late that fall he got back to Victoria College and the following June, 1920, he was ordained. The Rawsons asked to be sent as far north as possible. The conference was delighted at this. So he says: "I transferred my wife from her lovely old home in Surrey to a tar-paper shack on the banks of the Mattagami river. Her first job was to make bread. She didn't know anything about it." But Mrs. Rawson managed to drive a dog-team and enjoy life in the north. There another daughter and son were born.

Norman was always a bit of an actor and entertainer and while he travelled the country between Cochrane and Hearst on railway speeders, canoe, shanks' mare and dog team he took silent movies into the camps and communities to entertain his people. "In one town the Roman Catholic priest always had two seats reserved for the show Saturday night. Sometimes he would give the commentary in French and I would give it in English," Norman recalls.

Built a Gallery

From there he was called to Cobalt where he coached the junior hockey team, and managed to crowd his Sunday evening service till they had to build a gallery.

After Cobalt came the large stone St. Paul's, Brampton, which added a big educational wing and gymnasium during his ministry, and as usual the evening service grew.

Thence to St. James', Ottawa.

"In 1930," he recalls, "I noticed that the young people who were beginning to have a tough time in the depression were getting counselling and advice from everybody but the church, so I undertook to preach to them on their own specific problems on Sunday nights. I preached a series on boy-girl relations. That was the time they first started to call me a sensationalist." They had to put in a loud-speaker system in the basement for the overflow of worshippers.

He has repeated his boy-girl series on Sunday nights every four years since then. It includes one sermon on the question "Should you give your 17-year-old daughter the front door key?"

Why Politics!

During these years Norman was invited more and more frequently to speak to service clubs and secular gatherings, and he took a more active part in political matters. "Overseas I began to feel that public opinion was largely created by everybody but the church. While in the army I came to feel that a minister had

(*Continued on page 20*)

Looking at the Christian Hope

What is the Kingdom of God?

From the book "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds

The Kingdom of God is primarily *the rule of sovereignty of God, and* secondarily *the realm or society in which God's rule is realized. God's sovereignty is eternal. It is manifested in Creation and Providence, but is most fully revealed and offered to mankind in the redemptive life and ministry of Jesus Christ.*

WE are really referring to this rule of God when we speak of the orderly and dependable world created by God who is working out His purpose in and through the world. The power that upholds all things, the truth that informs or shapes all things, the laws that regulate all things, all constitute that rule of God.

In the same way the Bible speaks of God as King over His people, and teaches that His sovereign purpose has been revealed in events of history, particularly in the history of the Hebrew people. But through the centuries His kingship was rejected by the people so that God's sovereignty was often thwarted.

Within this rebellious and "fallen" community there were men of spiritual insight who longed for and predicted the establishment of God's mighty rule. And now, in the coming of Jesus, it was as though God, after long forbearance, had launched the final attack of the age-long battle with the powers of evil and asserted His full dominion over mankind.

So Jesus proclaimed a new and decisive manifestation of God's sovereignty. We must interpret the words "at hand" as meaning "present but not fully realized." The Kingdom was present in Jesus. One could see the rule of God at work in the things that were happening — the things Jesus and his apostles were doing. He said: "If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." He told his disciples, "Heal the sick . . . and say to them, 'The kingdom of God has come near to you'." On another occasion Jesus said to the Pharisees, "Behold, the kingdom of God is in the midst of you." By which he appears to have meant that God was revealing His kingdom in a new way in him—Jesus—who was in their midst.

Man Doesn't Build It

The first thing to note, then, is that the kingdom of God is the work of God Himself as He makes a final assault on the power of evil in the world and faces men with a decisive commitment to, or rejection of, His Kingship. The Kingdom of God is not something men "bring in" or "build." It is not a Utopia nor a mustering of human forces for world betterment. It is God's active disclosure of Himself as King in which He confronts men in judgment and mercy and brings them to the point where they must accept or reject His rule.

The second thing to note is that in Jesus' teaching he himself embodies the Kingship of God. Hence, Christians affirm that the kingly rule of God has been fully and finally revealed and offered to men in Christ. The divine sovereignty which is to be seen in Creation and Providence is perfected and made incarnate in the ministry, death and resurrection of Christ where we see that God rules in an unchanging and everlasting love which seeks to redeem us, from which nothing can separate us, and against which no power in heaven or on earth can prevail. God is making His final appeal to mankind through Christ. God's reign has come upon us in Him.

If the Kingdom of God is present in Jesus' ministry, then we may say that the Kingdom (in the secondary sense of a realm of society) is realized though partially and imperfectly, among his disciples, those who "follow" him. We cannot wholly identify the Kingdom with the Church because the most faithful disciples do not perfectly manifest the rule of God. Nevertheless, when Jesus gathered disciples about him, he claimed them for himself and the Kingdom, called them to the life of the Kingdom, and commissioned them to fulfil God's rule through lives and deeds of loving service. ●

A SERIES COMING SOON IN THE OBSERVER:

A Reporter's View of Canadian Religion

by GORDON DONALDSON

• Atheist's Advice • Faith Healing

Ad Lib

By J. A. DAVIDSON

IRVING LAYTON, the controversial Montreal poet, in his recently published book, *A Red Carpet for the Sun,* has a poem to which he gives the title, "On Seeing the Statuettes of Ezekiel and Jeremiah in the Church of Notre Dame." Layton is a Jew, and, despite the suggestion in some of his poems that he is an atheist, he shows in his poetry that he is well-endowed with Jewish spiritual sensitivity.

In this poem he addresses the two great Hebrew prophets, Ezekiel and Jeremiah. He commiserates with them that they have been made captive and tamed. He suggests that they must be thoroughly bored by the drab religiosity of their surroundings. And he tells them that he would gladly rescue them and set them free again

> "in no make-believe world
> of sin and penitence
> but the sunlit square opposite
> alive at noon with arrogant men."

In the final stanza the poet tells the prophets to "cheer up"; and he assures them that he will not leave them there alone—

> "but shall bring you from time to time
> my hot Hebrew heart
> as passionate as your own, and stand
> with you here awhile in aching
> confraternity."

The imperceptive reader may take this poem as an attack on the Roman Catholic Church—or, at least, on a certain aspect of it. But the attack that is in the poem is on a much wider front: it is an attack on a malaise which afflicts all expressions of faith. I must admit that I was made feel quite uncomfortable as I read the poem. Layton has delivered an accurate and telling blow at that sentimentalizing tendency which, in varying degrees and in various ways, is present in all religious persons and institutions.

It is true that we have sentimentalized the great Old Testament prophets. We have idealized them almost beyond recognition. We feel that they are much safer if we keep them in some sort of ecclesiastical lock-up. We don't care to have them moving about in "the sunlit square," interfering in the affairs of us "arrogant men." The thought of "aching confraternity" with them makes us quite uneasy. We choose to keep them in tidy niches (we Protestants generally use sermonic niches): we can admire them there and avoid the risk of being upset by them. If we sentimentalize them we don't have to believe that their message is relevant to our times and circumstances and think that their cries of "Woe" might be addressed to us.

Irving Layton has not only criticized a widespread aberration of the religious spirit, but he has pointed demandingly to an essential of faith in the Judaeo-Christian tradition. It is rather ironical that a self-designated atheist (or near-atheist, anyway) should remind us so pointedly that Almighty God still speaks to us "by the prophets." (I do hope that I am not being unfair to Mr. Layton in this: after all, a poem's meaning is not only in what the poet says he put into it but also in what the reader finds in it.)

Relevant here is the complaint of a Scottish divine that we Christians have "too long tethered Jesus Christ among the lilies."

Hazard to Health

By E. GILMOUR SMITH

AT a healing crusade in Detroit a woman who had been a diabetic for most of her 37 years, testified, "I have given up insulin and am eating everything. It felt wonderful. I got saved and healed last night." No doubt she sincerely believed it or convinced herself that this was so, but two days later she was dead.

That story is repeated with varying modifications wherever highly emotional healing campaigns assure sick and crippled folk that healing will surely come if only they have faith in God and his power to heal. Either directly or by implication the idea is kept before suffering ones that one need not depend on doctors and modern medical skill. Sometimes sick folk discontinue vitally-needed medicines, or discard essential corrective appliances. For a few days or hours their faith and emotional uplift may sustain them, but once this has subsided their last state may be worse than their first. And irreparable harm may have been done.

In all sickness and crippling of body and mind the healing power of God is a great and glorious reality. Many physical and mental ills are due to emotional disturbances. As long as people are distressed by worries and fears, burdened by problems which frustrate, and tortured by tangled family and personal relations, the glands and nerves of the body will not function normally, and maladies of one form or another will occur.

Such ills may be relieved and helped by material means, but a cure is possible only when the underlying spiritual problem has been overcome. This is where a strong and vital faith in God is needed, either through faith-healing alone, or faith-healing working in conjunction with modern medical skills. Practically all Christian churches share this conviction.

But we also hold that it is sheer presumption to expect God to heal when we scorn to use those other aids to good health which in his mercy and love he has so wisely and generously provided. There is the story of a priest making his annual tour to bless the farms of his parishioners. At one farm he hesitated, and the farmer asked, "Are you not going to bless my farm?"

The priest replied, "What your farm needs is not a blessing but manure."

We likewise know that some deficiency diseases like scurvy and rickets will clear up in a matter of days if lemon juice or certain vitamins are taken. Typhoid fever, diphtheria and whooping-cough can be warded off by inoculations. Pancreas deficiency can be compensated by insulin, or pernicious anemia by B 12. Most forms of pneumonia can usually be cured by a few shots of penicillin.

To suggest to the ill person that he ignore these gifts of God, and depend on faith alone, is very much like the farmer who believed dependence on God would produce a good crop even if manure was ignored. It is failing to heed the warning word of St. James that "faith without works is dead."

We want our people to believe in the power of God to heal, but we also want them to use to the utmost the wonderful methods of healing available today.

Rev. J. A. Davidson

Rev. E. G. Smith

Rev. G. Legge

Mrs. D. Vipond

• First Impressions • Out of the Past

Letter from Africa

By GARTH W. LEGGE

Northern Rhodesia — In the society of Central Africa endlessly passing my door, women are the burden-bearers. Most of them have gaily coloured kerchiefs about their heads which contrast pleasantly with their ebony skins. Balanced on top are huge wash-pans, filled with their household goods. And on their backs, slung papoose-style, hang the babies, bobbing back and forth with the rhythm of their mothers' bodies. Tagging along inevitably are one or two young bright-eyed children, ill-clad perhaps, but often with the scrubbed look and mischievous smile and chatter of children anywhere.

The men who pass dress in various approximations of European style, many shoeless and in tattered shirts and trousers. Others wear khaki shirts and shorts marking them as domestic servants, and some are in neat business attire. Spic and span African policemen in white pith-helmets, grey shirts and khaki shorts are much in evidence.

Already we have learned to love these happy African people. Two new friends are African nurses who baby-sit with the children once in a while.

But the life of the African church and the quality of faith among our African friends clamours loudest from my first impression.

African church services are lively and fervent. The choir sings from the heart, with incredible volume, lively rhythm, and infectious harmony. Most Africans in urban congregations are able to read, but those who cannot have memorized the hymns and sing lustily. One side of the congregation is composed of women, the other of men, tightly squeezed together on benches. There is no glass in the windows, and many mothers with restless babies sit outside on the grass to hear the service. Not all women are on the edge of things, however. In the first Communion service I attended, one of the elders distributing the wine to the people was a mother, with her baby strapped to her back, peeking coyly at the people over her mother's shoulder. In our main church, the older children are seated en masse on the chancel floor and steps.

The other day I attended the funeral of a young mother who had died in childbirth, leaving her husband with four small children. The rough wooden coffin, covered in black cloth and with a white cross sewn on top, was brought into the church. As the service was starting, the minister called on the bereaved husband to address the congregation. I do not yet understand much of the dialect, but enough to realize what was happening. The man stood up and gave his testimony to the power of Jesus Christ, Lord of the living and the dead. With touching emotion he tapped the end of the coffin as he spoke, affirming his faith that his loved one was with God.

I knew at that moment that the Church is deeply rooted in African hearts, and that the gates of hell will not prevail against it.

Travel by Caboose

By DOROTHY J. VIPOND

ONE of the most unusual ways for a preacher to get to his preaching points is by caboose. In the West the word "caboose" means more than the last car on a freight train. Like the Bennett buggy of the '30's, the caboose is the western farmer's ingenious answer to a problem. The problem is: how does one get to town and home again in winter if the roads are not ploughed? The answer is: build a cabin on top of a sleigh; put a little air-tight heater inside; hitch up the team and off you go!

The western preacher may sing of the joys of a "one-horse open shay" but he really doesn't mean it. Where is the poet-preacher to sing of the caboose, far more deserving of his lyrical verse? For with his hired caboose he may start off from the livery stable in comfort, almost without regard to the condition of roads or weather. The horses plod along. There is a little window through which the driver can see some of the white countryside, and the reins slip through special slits made for them. Sometimes he simply ties the lines and lets the horses find their way. They know where the out-appointment is—led instinctively to the next manger of hay.

No one need be in any hurry when travelling by caboose. The journey is enjoyable only if everyone relaxes. Westerners are supposed to be laconic, but put them on benches or old car seats inside a caboose with a stove to warm their extremities and good talk soon flows. The joys of the open prairie! For if the shortest way is across old man Deutsch's field, that's the way the caboose goes, with no fences to interrupt its slow progress, very few farm buildings along the way, the sloughs frozen—why not cut across the fields?

Regardless of the bone-shattering jolts to the passengers or the straining and trembling on the little hummocks before that sickening drop into the hollow, the horses plod steadily along. The runners squeak on the dry snow, and the harness creaks an accompaniment. Outside the sun is blinding on the white expanse of the snow, broken here and there by clumps of brush or straggly windbreaks. Inside, the caboose looks like a comfortable kitchen.

One of the strangest sights is to see the cabooses gathered in town at the livery stable or in a vacant lot on a Saturday afternoon. Some are brightly painted, low-slung models; some are made from the chassis of retired autos; some of rough-hewn lumber. But they all stand abandoned while the farmers and their families do the weekly shopping. The little stove-pipes send forth gay spirals of smoke. The horses' sides steam through their long shaggy hair and their breath rises in plumes in the frosty air; icicles hang from their mouths and hoar frost condenses around their nostrils. Easterners are always shocked to see the horses standing patiently outside, unblanketed, but western horses are tough.

Perhaps the caboose is already relegated to history in most parts of the West. But the patience and steadiness and time required for driving the many miles to the preaching points had a salutary effect on the preacher. Here was forced inactivity; here was time. There was nothing he could do. Oh, if the horses got lost in a blizzard, or if the harness broke, or if the firewood ran out, he might be called upon to play a more active role. Ordinarily, however, the journey to and from the out-appointment on winter Sundays was pure Time, precious, unalloyed.

All of us, preachers and laymen alike, need a few hours now and then when physical activity is suspended; when we

(*Continued on page* 31)

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This is Norman Rawson

". . . crowds are much better if you estimate

(*Continued from page 17*)

the right, outside his pulpit, to be a citizen. I wanted to have my say in electing those who would pass the laws which would affect my children. I believed the only way to have a say was to join a party. I have never taken party politics into the pulpit. I think a man would be very foolish to do that. But in every election I have gone on the platform with other citizens. Frankly I have loved it, and I think every man should take his place in politics."

In the late '30's Mr. Rawson ran for the leadership of the Ontario Conservative Party. He took an active part in the Winnipeg convention that chose John Bracken as national leader. Those inside the party say that he had a lot to do with putting the P in Progressive Conservative. He is rather proud of having nominated the Hon. Ellen Fairclough the first time she ran, and made her nomination speech again at the last election.

A young minister says of him: "He could have been a great politician. I don't know anybody who can give you a greater lift than Norman Rawson. He remembers your name. He never says: 'Now let's see where is it you are now?'. He knows. If he sees you across the street or in the market-place he'll shout at you, and if you try to get him to come and speak at some little meeting in your church and he has to turn you down, he makes you feel that he would have loved to come."

Norman Rawson's congenital sense of humour sometimes gets him into trouble. But it also attracts the crowds. He loves to hear people laugh. (During the war he made 1,490 addresses selling Victory Bonds, entertaining the troops, lifting morale in factories.)

He sizes up an audience and will switch his speech at the last minute. Or, he may switch in the middle if it doesn't seem to be going over. Some claim he charges high fees for his speaking. He has never used any sort of a speaking agency but he is besieged with invitations from all over the continent. He says the only way he can protect himself is to set a fee for such engagements: "I find the bigger the fee the larger the crowd I get. Of course, I don't charge to speak to church groups." He does take the occasional Sunday morning service outside his pulpit, but he doesn't like to be away from home at night.

While St. James' is not yet packed in the evening it is attracting a congregation up to 1,200. Rawson says in his typical ironic humour — "the crowds are much better if you estimate than if you count."

11 Candidates for Ministry

In the December meeting of Montreal Presbytery the 11th St. James' candidate for the ministry was received since Mr. Rawson went there five years ago. "Why he asked a McGill student recently, "ou side of the fact that you get the be sermons here, do you come to St. James' The undergraduate replied that she fe she was wanted.

Back in his office lined with 5,000 boo he opens mail from all over Canada, t U.S. and abroad, from people who've spe an evening in St. James' or dropped in get some help. If they are critical, answers them politely. If they a anonymous he throws them in the bask and refuses to worry about them. If th express appreciation for the ministry of S James', he is cheered for the whole day

Norman Rawson owns his own hou back in Westdale, Hamilton, and thin that some day he will go back there retire. His youngest daughter, Norma, married to an Englishman and lives Toronto with her three children. Anoth daughter, Betty, is married to a doctor North Carolina. And he speaks facetious of his young "confederate" grandchildre but then goes on to tell you ho "brilliantly" they are doing in school. H only son, of whom he was extremely prou had a distinguished record in air cre during the war, but died tragically a sho time after war's end. And recently trage hit the Rawson home again, when h eldest daughter died after a car accident

For many years he has managed escape from the hurly-burly of his dow town church life. At Centenary, Hamilto he lived in Westdale, and in Montreal has a home in the Town of Mount Roy

Mr. R. A. Riddell, Hamilton educatio alist and fellow Kiwanian, speaking at farewell for Norman Rawson a few yea ago in that city, said: "Usually when man has risen to a position of eminen he has had the encouragement and co fidence of a good wife. Norman is exception. One has only to hear him s 'Maisie' to understand what Mrs. Raws means to him. She is a gracious lady."

Mr. Rawson admits she has to be patient woman, too. He's the sort of m who never forgets a fact about St. Jame but when his wife puts a string around h finger to remind him of something, he h to 'phone home to find out what it's fo

"I love St. James'," he says. "T officials give me a free hand—Maisie sa I just take a free hand." At 65, Norm Rawson is still the irrepressible optimi "I am more certain of the place of a dow town church in our great cities than I w five years ago when I came here. I belie with the staff and programme we now ha the work of St. James' can be made great than ever. We can't let this work dependent on one man; it has to be bro based—a real team operation. But Sund nights I won't preach to wood." ●

By EDWARD CRAGG

Two Days to Europe

TWO miles south of the strategic waterway of the Dardanelles a promontory juts out from Asia toward Europe. It comprises a coastal plain 10 miles by four, with lofty mountains behind it.

On this plain, long ago, stood the ancient city of Troy, to which the young prince Paris brought the beautiful Helen of Sparta. Not far from the rubble heap which ancient Troy had become, a newer city arose, founded by Alexander the Great, and called Troas. It prospered, because it was the natural port of entry or exit for travellers between Asia and Europe.

To Troas, about the year A.D. 50, came three travellers, Paul and Silas, and a young man named Timothy.

Paul came to Troas against his will. As they journeyed overland from Derbe, he had sought to turn either to the left, toward the great Roman province called Asia, or to the right, where the important region of Bithynia lay south of the Black Sea. But he was not allowed to do so. *Acts* says that Paul was "forbidden" to go to Asia or Bithynia by the Holy Spirit; and the only alternative was to continue straight ahead, to Troas.

Having come to this natural jumping-off place, a man of Macedonia appeared to Paul in a vision or dream, urging him to make the jump, and come over into Macedonia. Paul interpreted this to mean that God willed him to go to Europe, and he went on board a ship sailing for Greece.

Troas, the town that Paul did not want to see, was to prove the most important turning point in his career as a Christian missionary. For from Troas Paul set sail for Greece; and with him the Gospel crossed from Asia to Europe. With him Christianity started on its way to us!

There have been many important voyages in the history of mankind. It was a day to remember when three little ships sailed under Columbus. It was an epoch-making voyage that carried Captain Cook around the world, proving that the globe could be circumnavigated. And it was a notable voyage that brought the Pilgrim Fathers to New England on the *Mayflower*.

Yet none of these can compare with the importance of the voyage that some little Greek coastal ship made between Troas and the Greek port of Neapolis. It was a voyage of some 150 miles, covered in two days' sailing when the wind was favourable. In those two days the course of Western civilization was decisively altered.

How can we dramatize the results of that two-day voyage?

Let us ask ourselves this question: What would happen if every principal city of Europe were to lose its principal church? Remove St. Paul's from London, Notre-Dame from Paris, St. Peter's from Rome; despoil Cologne and Milan of their cathedrals — and behold, you have taken away the very symbol of the true greatness of each city!

Again, let us suppose that European art were to lose all paintings with a Christian theme, and the music of Europe everything inspired by the devotion and worship of the churches. How poor, how thin would be the remainder!

Or remove from the literature of Europe all poetry inspired by faith, all literature whose theme is the Christian hope: how arid would be what you have left! Materialism and scepticism do not bear fruit in greatness or beauty, either in character or in culture. A Europe, a Western world to which Paul had never come, to which the Gospel had made no contribution, would be very different from the Christendom we know, whatever its faults!

THE MUSIC MAKERS' CORNER

BEETHOVEN had an unhappy childhood, and was often dragged from his bed by an intemperate father to practise on the piano. After his parents died he spent three years with friends who were very kind, but could never teach him good manners. He was untidily dressed, never clean, his face was covered with pock marks, and he was often insulting to friends who gave money to have his works performed. His smile was like a grimace and frightened children. He never had a girl friend. He fancied himself to be in love with a countess, but she would not be seen on the same side of the street with him. His music room was a shambles. He wrote with a quill pen on unevenly ruled paper and his careless writing tried the patience of his publisher. When he had finished his first concerto in C major, and arrangements had been made for its performance in Vienna, he discovered that the piano was tuned a semitone too low, so he transposed the music up to D flat and played it without an error. Can you transpose a simple tune up a semitone? If so, you have special musical talent. Try it now.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

AMONG the special events honouring Dr. Lorne Pierce on his retirement as editor of The Ryerson Press were a dinner given by the Board of Publication and attended by representatives of the many Canadian organizations—cultural and historic—on which Dr. Pierce represented his own and the church's publishing interests; and a tea in Wesley Buildings, when members of staffs of all departments gathered to honour him and to make a presentation.

At the dinner, Dr. C. H. Dickinson, the Book Steward, in proposing a toast spoke of Dr. Pierce as "Canadian editor, educator, writer; staunch friend of authors, artists, poets; lover of historic sites, artistic treasures; founder of societies to preserve them; benefactor of worthy persons and causes; minister, man of faith, affection, loyalty." In his reply Dr. Pierce gave his Ryerson Credo.

We knew him well during the years at 299 Queen St. W. He was and is a very good friend, and one whose ready wit and delicious sense of humour are always to be relied upon to take the occasion with lightness. He lives not far from the United Church House, and while he plans to have a very busy retirement, we hope he will often find his way over, particularly to the sixth floor publications offices.

A History of the Bible

By F. G. Bratton. (Toronto: Saunders. Beacon Press. $5.95.)

Reviewed by George Johnston.

This book by a veteran teacher, chairman of the Department of Biblical Literature at Springfield College, Springfield, Mass., covers a very wide range of topics. Successively we have treated the archaeological background of the Old Testament, the making of the Old Testament, the making of the New Testament, textual criticism and the transmission of the Bible, and finally a short history of Biblical criticism.

The author is a "liberal" who champions the view that the Bible contains a progressive understanding of the truth, for it is "only a part of man's search for the truth of God." He is, therefore, suspicious of the new emphasis on Biblical theology, although he admits that the historical approach "may have lacked spiritual depth."

The book is well ordered and has useful maps and charts, but I confess that it gave me very little inspiration. It is rather dull. The writer tries to run across so much territory that we never stop at the great inns of the spirit for the wonderful refreshment that the Bible has to offer us. His positive statements, e.g., that Ikhnaton was a true monotheist, are often too simple; and he can discuss the Transfiguration without reference to the disciples or to the Glory that they saw. There are some strange omissions also in the authorities quoted or referred to.

This may prove a useful text-book for those who will not take modern, critical study of Scripture seriously; but it must be supplemented by more theological treatments.

The New Testament and Mythology

By Burton H. Throckmorton, Jr. (Westminster Press, $4.50.)

Reviewed by J. B. Corston.

Yet another interpreter of Bultmann appears as Professor Throckmorton expounds "demythologizing." His illuminating account of Bultmann's attempt to make the Gospels intelligible to modern man provides a clear and competent introduction to this whole approach to the New Testament. He takes issue with Bultmann because of his constant individualism which leads him to ask of Scripture the sole question: "What does this mean for me, here and now?" Bultmann's existentialism thus causes him to ignore the concept of the Church. He fails to grasp the all-important New Testament theme of **koinonia,** the fellowship in which the isolated believer functions as a believer. Thus Bultmann has eliminated a considerable part of the **kerygma** of the earliest Church. Although he stresses the preaching of the cross as the very heart of the event of salvation, he affirms that this preaching "asks the hearer whether he will be crucified with Christ" and stops there.

This is a demanding book, acute and stimulating. Two chapters on the meaning of mythology state that "religion cannot exist without myth," for mythology is "a unique way of apprehending reality." Here the reader is asked to venture far afield as the various types of myths in the ancient world are classified and related to New Testament thought. Too much is included in too small a compass, and the latter chapters are less than satisfactory for this reason. But this book throws further light upon a challenging area of Biblical study.

THE LENTEN BOOKLET

God and His People

By A. Leonard Griffith. (Dept. of Evangelism and Social Service. 25c.; 4 for $1.00.)

Reviewed by J. H. Arnup.

This is the 1960 edition of the Lenten booklet published each year by this department. The United Church has been very fortunate in its selection of writers in former years and the choice this year is an especially happy one. Mr. Griffith is an outstanding preacher, presently serving in Chalmers Church, Ottawa.

The theme is timely and is best described by the sub-title: "The Renewal of the Church." It is treated systematically: first, the need for renewal; the pattern of renewal; areas of renewal; the history of renewal; the means of renewal; signs of renewal. The whole is climaxed by a chapter on the goal of renewal, the eternal Kingdom.

The chapter on the history of renewal particularly, shows how much reading and research may go into the making of one small volume. I hope this book will be widely studied during the Lenten period.

The Riddle of Roman Catholicism

By Jaroslav Pelikan. (Abingdon, $4.)

Reviewed by A. S. Murray.

This book is being praised in both Protestant and Roman Catholic circles, "for its objective and sympathetic tone." It has much for the Protestant who wonders how an intelligent person can be a Roman Catholic, and perhaps just as much for the Roman Catholic who wonders how his church appears to a friendly and highly intelligent Protestant. The author, a brilliant young Lutheran professor, historian, theologian and preacher at the University of Chicago, has one indispensable qualification for writing fairly about Roman Catholics: he has love.

The mutual lack of understanding between Roman Catholics and Protestants is the legacy of what Pelikan calls: "the tragic necessity of the Reformation." (p. 45) Roman Catholics fail to see its necessity: Protestants fail to see its tragedy. "The tragedy of the Reformation consists in the loss by both sides of some of the very things each claimed to be defending against the other: its final outcome was not what either Rome or the Reformers had wanted. Yet the necessity of the Reformation consists in the loyalty of the Reformers to the best and highest in Roman Catholic Christianity and their obligation to summon Rome back to it." (p. 46)

The Reformers spoke for an evangelical tradition stemming from St. Augustine, who is the father of Reformation theology. This evangelical tradition is prominent in the early fathers and even in St. Thomas Aquinas, who officially is the theologian of Rome today, and although overlaid and neglected was never formally repudiated until the Council of Trent, which condemned it in reaction against the Reformers.

Pelikan's purpose is "to speak to Protestants and to Roman Catholics who have heard the summons of the Spirit to responsible membership in the church of Jesus Christ." (p. 14) He wishes to answer certain slanders against the Roman church and also certain over-statements in its favour. Recognizing that reunion is still out of sight he wants to do what can be done toward fulfilling the will of God that all believers be one. He believes that Protestantism and Roman Catholicism each needs what it lost of the earlier Christian heritage through the Reformation.

He is very modest about his ability fairly to grasp and describe so vast and complex a fact as the church of Rome. Yet he shows a remarkable understanding and presents a brilliant and fascinating picture.

No attempt is made here to summarize the book except to name its three parts:

1. The Evolution of Roman Catholicism.
2. The Genius of Roman Catholicism.
3. A Theological Approach to Roman Catholicism.

Each of these masterly sections invites comment at almost every point. Every one of the fourteen chapters contains acute insights and memorable comments.

Pelikan is not concerned to score debating points against opponents: he wants rather to do what he can toward helping Protestants and Roman Catholics, "to pray for one another if not with one another," until that far-off day when the unity we already have may be realized in practice.

The author of "The Riddle of Roman Catholicism" is the winner of the $2500 Abingdon Award for the book considered "to accomplish the greatest good for the Christian faith and Christian living among all people."

The Ryerson Credo

We should strive to build a covered bridge between East and West, because we are one country; between French and English, because we are one people; between Catholic and Protestant, because we are one in the brotherhood of the spirit; between the learned and the unlearned, because we are before all else teachers and interpreters. We should at all times respect the decencies, all of them; respect the value and dignity of the individual, and insure his right to speak and be heard; respect the intangibles—the things that are priceless, and that money cannot buy.

The history of this historic House can be written around that credo and show where we have failed, and where and how we have succeeded.

To recognize excellence, to encourage it, direct it, and finally to reward it with the accolade of a great press, that is our task.

For Lent 1960

The Board of Evangelism and Social Service recommends:

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". . . system designed to appeal to the ego"

(*Continued from page* 13)

seem to be a propelling factor in the movement would require considerable time. Some aspects of them may be briefly indicated. In the first place the whole system of thought is designed to appeal to the ego. Young people have an understandable dread of death, and the idea of finding one's self in a paradise any day now has a strong appeal. The conviction that such good fortune is theirs gives rise to conceit, bombast, and sometimes arrogance.

Self-interest religion

Their religion is based on self-interest. Of course that is true of some people in most denominations. The main motive in the minds of many orthodox Christians is to get to heaven. They forget that the teachings of Jesus implied that if a man tried too hard to save his soul, he would lose it altogether. In some 50 interviews I did not find a single Witness who said that he was trying to live right because he loved God. It was for what he could get out of it himself.

In the second place they are not spending their efforts to make this world a better place, but in converting people to their way of thinking. Here again their motives are selfish. Some have the idea that the more they win to the cult, the more likely they are to qualify for a place in the "Little Flock." All have the idea that the sooner the quota for the "Little Flock" is completed, the sooner the Lord will come. He is going to take the lead in a big fight, in which the devil will be killed and all his allies will be exterminated. These include all the clergy and most members of the Christian Church. It also includes all administrators and law makers. That is how the new world is to be achieved with no effort on the part of Witnesses themselves. In the meantime, they are putting tremendous effort and a large amount of money into the task of converting other people to their cult.

A director in Paradise

I talked to only one man who wants to go to Heaven. Because of his business experience and executive ability he feels he might be qualified for a place in the Upper Chamber and share with Christ in the directing of the things that will go on in Paradise. The fact that the 144,000 mentioned in the book of Revelation were all from the 12 tribes of Israel did not mean anything. With few exceptions the "Little Flock" would consist of Jehovah's Witnesses. I told him he would be lucky if he got in on it.

The third thing to which I objected in my interviews, was their method of treating the Bible. I did not push this far because I had not time to reason it out, and anyway the young people were not responsible for it. Not having had much previous knowledge of the Scriptures, they just accepted what they were told when they came under the spell of what seems to be a partial hypnosis. This method came down to them from C. T. Russell who had a two-fold fallacy in Bible exposition. First he took his own ideas and sought to support them by words from the Scriptures, regardless of what their settings or meanings really were. In the second place, he took abstruse passages and by the means of self-invented symbols he arrived at conclusions that were nothing short of fantastic.

In spite of all I have said, I believe there are many excellent people among the members of the cult and that they are capable of making a large contribution to the progress of God's Kingdom on earth. I believe it is the duty of ministers and church people to treat them as brothers to begin by emphasizing the things we hold in common and co-operating in those community projects which will make for community and public well-being.

Intelligent men and women

We have thought of these people as impossible to do anything with. This is far from the truth. Many of them are intelligent men and women who have been brain-washed until they have lost their perspective in life. We should think of them as lost souls who need to be saved. They have developed a spiritual alcoholism without knowing how or why. One symptom of this disease is their colossal ignorance of the Bible. They have so distorted the word of God by forging his name to local and current situations, that their quotations are the very essence of blasphemy and sacrilege.

Many of these people are sincere, innocent souls who are the unfortunate victims of the teachings of men who were the avowed enemies of Christianity. It is our duty to win them to Christ. Do not slam the door in their faces. Invite them in and tell them about the love of God and salvation through Jesus Christ. I know this has been tried with very little results, but we have to prepare ourselves. We must become acquainted with their recital and refute it with a proper interpretation of the word of God. When possible make a return visit to their own homes and follow up the work you have begun. A group in the United States has worked out a technique for this kind of evangelism and I understand are meeting with some measure of success. ●

The Question Box

Q. Could a member in good standing in another denomination—who is an active worker in a United Church—be appointed as a steward in that church and act in that capacity on the official board of a United Church? Would it not be a breach of church etiquette to accept this position?

A. He may be elected and serve as a steward. Not as an elder. We see no breach of etiquette, and the church is grateful for many such, especially in remote areas where members of other churches, far from their own, attend, support and work in the United Church.

Q. Our church is small, our minister refuses to move the communion table for a wedding and crowds a wedding party so it spoils the appearance. He maintains, the communion table should never be moved. . .

A. We're not quite as impressed by dedicated furniture as this. At the same time we get weary of people who seem to think of weddings as beautiful secular events, for which the church should convert itself into a hotel ballroom to provide a pretty setting for the bride.

Q. In a pastoral charge where there are two or more churches does each local church have an Official Board of its own, where representatives of WA, WMS, etc., can be members?

A. A pastoral charge should have only one Official Board—no matter how many local churches are in it.

Q. I've just seen another moving picture, "The Nun's Story."
1. Why is it always a portrayal of the Roman Catholic religion?
2. Have the Protestants no influence in Hollywood?

A. 1. We seem to recall many *so-called* religious pictures which were not R.C.
2. We assume that Hollywood is influenced by box-office more than anything else, and that as long as Protestantism is divided into hundreds of sects and its people go to pictures whether ministers say they're bad or good, movie-makers are not likely to be pressured or impressed. This isn't without its blessings.

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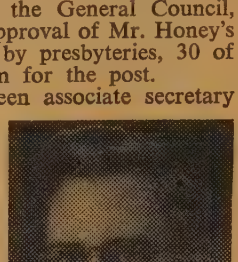
About People and Places

Honey Overseas Secretary

The Rev. T. E. F. Honey, BA, STM, 44, was appointed acting-secretary of the Board of Overseas Missions of the United Church by the executive of the General Council, February 2. Strong approval of Mr. Honey's work was expressed by presbyteries, 30 of which nominated him for the post.



Mr. Honey has been associate secretary of the board since 1954 and has been heading the work of the department since the death of Dr. D. H. Gallagher last August. General Council, when it meets in September, will be asked to appoint him secretary. In case of a vacancy between councils, the executive has power only to appoint to acting rank.

Mr. Honey served as a missionary in China from 1946 to 1951, when all missionaries of the United Church were withdrawn. He was ordained in 1940, after graduating from Emmanuel College with high honours, at the head of his class, and served at Baltimore in Bay of Quinte Conference. Later he studied at Union Theological Seminary for two years on Emmanuel's post-graduate fellowship.

The new secretary is a son of the parsonage. His father (retired) is the Rev. W. E. Honey of Lindsay, and his wife is the daughter of the Rev. and Mrs. A. E. Black of Guelph. Mrs. Honey was graduated from Emmanuel in the same class as her husband.

The executive has not yet acted to fill the vacancy to be created when Dr. Herbert Ashford's resignation as secretary of the M and M Department takes effect at the end of this month.

Memorial in Hong Kong

Hong Kong's **Morrison Memorial Centre** is being constructed.

In 1957 when the 150th anniversary of the arrival of Dr. Robert Morrison, first Protestant missionary to China, was cele brated, a campaign was launched to rais HK $1,000,000 for a building project. I was fully subscribed within a year by th local churches and co-operating boards among them The United Church of Canada This new centre is one of the buildings Placed next to the Queen Elizabeth School it will contain offices and a reference librar for workers of the Church of Christ i China.

Women in Prayer

On March 4, the first Friday in Lent when Canadians join thousands of women for the **World Day of Prayer Service,** th Japanese congregations will have 500 copies printed in their own tongue, and 350 blind women will use the service in braille.

For 31 years Christian women have wor shipped together on this day. Services wil be continuous from the time the sun rises over the South Pacific islands until day die in far northern Canada. Women of every race and tongue, in colourful costume, wil worship in great cathedrals, in tiny chapels in thatch roofed huts, in igloos, in quie groves and by rushing waters, all united in prayer for the extension of God's Kingdom.

Promoted in Canada by the Women's Inter-Church Council which this year pre pared the service, attendance is always large Offerings go to the preparation, publication and distribution of Christian literature.

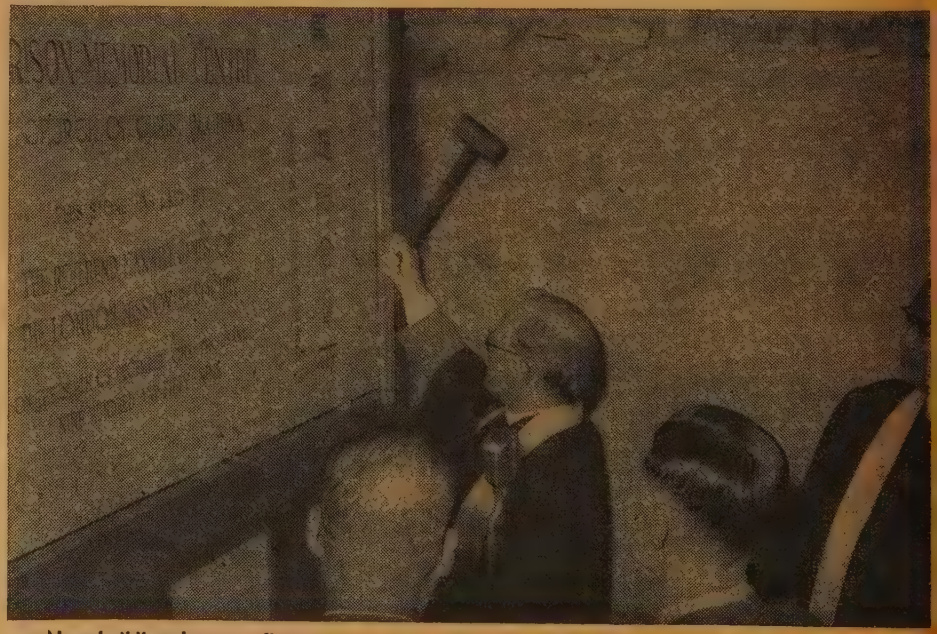
Edmonton dream comes true

The $200,000 **Strathern United Church** Edmonton, was dedicated recently. In 1951 a group of 40 men and women met on a blustery January day in a south side garage and dreamed. A beginning was made, and a steadily increasing congregation, a church hall, two additions and eight years later, the dream came true.

The new sanctuary seats 500 with a 75-seat chapel built as a connecting wing to the one-storey hall which will now be used as a Christian education centre.

A padre and a principal

The **Rev. M. J. V. Shaver,** BA, formerly of Fort Garry United Church, Winnipeg,



New building honours first missionary to China (*see story "Memorial in Hong Kong"*)

is the new United Church chaplain in the University of British Columbia, Vancouver. He was formally installed on Sunday, Jan. 10. University President Dr. Norman A. M. MacKenzie and B.C. Conference President Dr. J. G. Gorwill took part in the service in Union College Chapel on the UBC campus. Mr. Shaver has been working with the nearly 3,000 United Church students in the university since September.

The **Rev. H. A. Cantelon** has been appointed principal of Alberta College, Edmonton, succeeding the late Dr. G. H. Villett. A son of the manse, he is a graduate of the college, holds the degrees of BA and BD from Alberta University and STM from the University of California Theological School. Ordained in 1945, he served the pastorate before joining the staff of Alberta College as vice-principal in charge of Christian education.

Howard Green in Toronto

External Affairs Minister **Howard Green** and McGill University Principal **Dr. Cyril James** will be special speakers at the annual meeting of the Board of Evangelism and Social Service, February 22-26.

This year the board will place more emphasis on relating evangelism to social problems in differing circumstances, including loss of community, the church's growth in new metropolitan areas, and the variations in social problems that face the church in an affluent society.

Two American churchmen will also address the board. They are Dr. Jitsuo Morikiawa, secretary of the American Baptist Home Mission Societies, whose theme will be "The Evangel of the Kingdom"; and Dr. William M. Genne, director of the Department of Family Life, National Council of Churches, who will speak on "Contemporary Family Life and its Relationship to Crime and Delinquency."

Padre Decorated

The Canadian Forces Decoration to mark 12 years of service in the regular or militia forces was awarded to **Capt. Colin Douglas Nickerson,** United Church minister, formerly of Mahone Bay, N.S., presently serving as staff chaplain (P) at headquarters, Eastern Command. The presentation was made by

National Defence photo

Major General M. P. Bogert, General Officer Commanding, in a Halifax ceremony.

A son of the manse, Capt. Nickerson served in World War II as a platoon officer with the Princess Louise Fusiliers, and received the Military Cross in 1944 for gallantry under fire in the Hitler Line where he was twice wounded and lost his left arm. Following the war, he graduated from Mount Allison and Pine Hill Divinity Hall, was ordained and served for a time in the pastorate, re-joining the Canadian Army as chaplain in 1951.

Were Pioneer Missionaries

Two esteemed pioneer women missionaries have died recently: **Miss Adella Archibald** at Truro on January 15, aged 90; and **Miss Florence Jack** at Vancouver on January 4.

Miss Archibald went to Trinidad as a teacher in 1889 retiring in 1935 and serving for two years later. She never lost touch with the educational work and continued to correspond with former pupils. During her retirement she was concerned with all the church's work and actively participated until about two months before her death.

Miss Jack died suddenly. For 34 years she was a West China missionary where her work was with primary day schools and as principal of a large boarding school for girls in Chungking. Later she joined the Mission Press preparing literature and doing translations. Following retirement in 1949 she continued to serve the WMS in the Vancouver Literature Depot.

A Fighter Passes

The **Rev. Benjamin H. Spence,** 92-year-old leader who never faltered in his fight against liquor, died following a car accident in Toronto, January 20. Only that day he seconded a motion in Toronto Centre Presbytery calling on the Liquor Control Board and Premier Frost of Ontario to hold the line against liquor advertising. . .

Rev. W. D. Reid died suddenly at Carleton Place, Ont., Nov. 30, in his 79th year. Part of his ministry was in western Canada where he was instrumental in uniting the churches in Pilot Mound, Man., in 1925. He served in the East later, retiring in 1954

(Over)

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Recognizing the problems of the municipalities, the Ontario Government is paying tothem grants which now amount to approximately $302,000,000 a year — an increase of some $33,000,000 over last year.

In addition to this direct financial aid the Ontario Government through the Department of Municipal Affairs extends help in several other ways. The staff of the Department maintains a constant study of the operations of the 977 municipalities and is thus in a position to foresee trends so that active assistance can be given to the municipalities when required.

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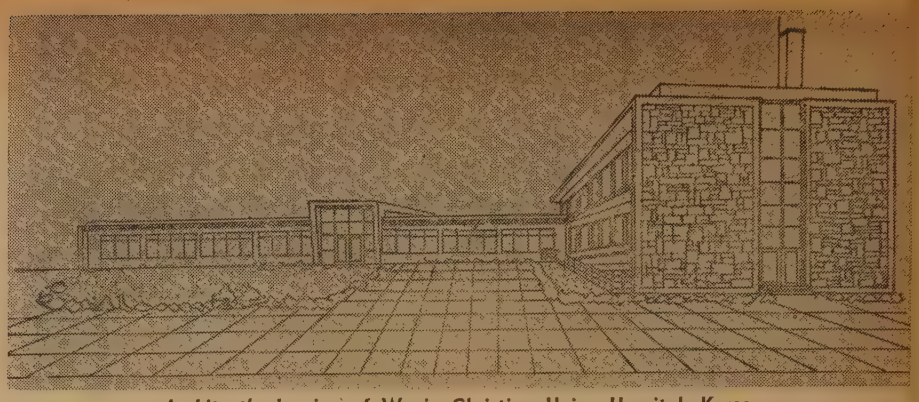


Architect's drawing of Wonju Christian Union Hospital, Korea

but was in demand as a supply preacher and at the time of his death was organizing the rapidly growing church at Bell's Corners. . . . **Rev. John T. Wotton,** St. Vital, Man., died January 2. Ordained in 1918, his ministry was within the Manitoba Conference. . . **Rev. Gillies Eadie,** Point Edward, Ont., died January 10. At ordination in 1905 he went immediately to Honan remaining as a missionary until 1939. Returning to Canada he held two pastorates in London, Ont., Beecher and Belwood Park, and retired in 1950. . . **Rev. John Winsor** died in St. John's, Nfld., January 4. He was a member of a well known Wesleyville sealing skipper family, and after ordination served the church in his home conference. Following retirement, Mr. Winsor took on a chaplaincy that included hospitals, sanitoria, penitentiaries, institutions and training schools. It was a ministry for which he was particularly gifted and where he served with great success.

Olive May, wife of the Rev. Frank Burgess, Union, Ont., mother of the Rev. Harold Burgess, Cornwall, and the Rev. Gordon Burgess, Windsor, Ont., and Kathryn and Douglas, died at St. Thomas, Ont., January 18. . . **Mary D.,** mother of the Rev. H. Y. Kennedy, Sarnia, died at Truro, N.S., in late December.

Scholarship to Maritimer

The Kaufman Scholarship for 1960-61 has been awarded to **Miss Sara E. Harrison.** The gift of Miss Emma Kaufman, the scholarship is given through the United Church Training School to make possible study and travel abroad by a university graduate with experience in church work or related social agency, looking forward to future service in church and community.

Miss Harrison is a graduate of Mount Allison University with her MA in Romance Languages from the University of Toronto. She taught high school in Moncton, N.B., before entering the training school. She graduated in 1954 and was appointed director of Christian education and assistant to the minister in Wesley Church, Montreal. She has been a member of the staff of the United Church Training School for three years and will be on leave of absence while studying in Britain.

Change in Officers

Lambton Presbytery, London Conference, has a new secretary, the **Rev. H. Y. Kennedy,** 342 Russell St. S., Sarnia, Ont. He was appointed to take over the duties of the Rev. Charles Scott, now in Hamilton.

New hospital for Korea

It was a proud day for WMS missionary, **Dr. Florence Murray** when she declared officially open the new Union Christian Hospital at Wonju, Korea.

As chairman of the building committee and also responsible for the erection of the new WMS residence, this meant a 90-mile inspection journey from Seoul over a high mountain pass until the residence was completed. Then Dr. Murray moved in, the first United Church missionary in Kangwan province. While carrying on a full medical programme, particularly with a nearby colony of lepers, she was able to superintend the completion of the hospital.

This project is the combined effort of the Association of Korea Methodist missionaries, the Korea Methodist Church, the Korea Mission Committee of The United Church of Canada, and The Presbyterian Church in the Republic of Korea.

Canadian **Dr. Hugh A. Rose** will be associated with Dr. Murray in the work of the Wonju hospital, specializing in ophthalmology. Dr. and Mrs. Rose and their two children sail from Vancouver on Feb. 23.

Saved by Sprinkler

The Rev. Dr. G. Campbell Wadsworth and the congregation of **Montreal West United Church** had a particular reason for thanksgiving at the year's end. Because of a sprinkler system installed in 1947 at the instigation of the Committee of Stewards, their church, while a bit messy, is whole, instead of a charred ruins. In the early morning of December 28, fire broke out in the furnace room. When the flames reached the sprinkler system it automatically went into action and kept things in check until the firemen arrived.

Two from Kent

Two ministerial candidates, **John Sallman** and **Glen Wright,** met as guests of Convener the Rev. W. C. Tupling and members of the Kent Presbytery Committee on Colleges and Students, at a dinner served by the WA at Cedar Springs, Ont. The United Church Men of the presbytery reported a plan to increase student aid and to keep in closer touch with candidates.

Travellers on the spot

Wherever the Canadian tourist goes he is considered "Christian", and there are things he should remember. A list of some of these has been prepared and is available from the Department of Overseas Missions of the Canadian Council of Churches, 2 Spadina Road, Toronto. It includes such questions as, "If you were asked why you were a Christian and had to give an answer, what would you say?" "Will you make it a point

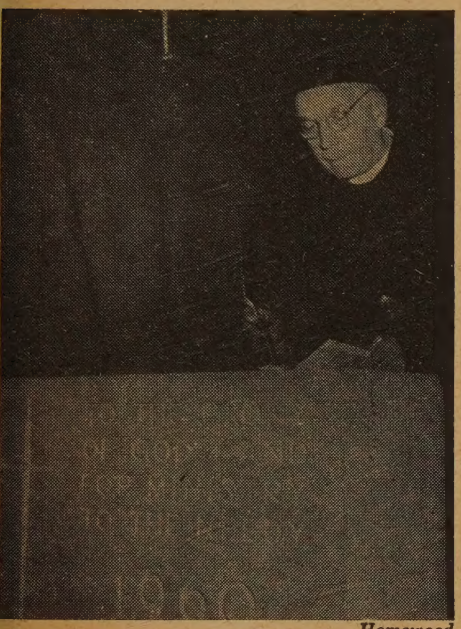
o attend a service of worship wherever you are, even if you do not understand the anguage?" "Will you remember wherever you are God is there, and His Church?"

Politics and alcohol

With the political and legal aspects of the alcohol problem becoming more and more important in Canadian life, the **Rev. John Linton,** general secretary of the Canadian Temperance Federation, is addressing a large number of organizations on this subject. Provincial liquor control acts are being amended in order to extend the area and distribution, and more people are going to be involved in sales promotion, Mr. Linton says. The brakes will be legislation and a cultural pattern with its own important controls.

Rebuild in Downtown Toronto

The cornerstone was laid last month for a new one million dollar building for Fred Victor Mission in downtown Toronto. The ceremony was performed by Dr. W. A.



Homewood

Hunnisett who has been the superintendent-minister for 40 of the mission's 66 years.

A large crowd gathered under the steel framework of the new chapel for the ceremony. They represented various boards and presbyteries of the church, municipal governments and social agencies. The Fred Victor congregation and Sunday school met in the old building.

The new mission building will provide sleeping accommodation for 100 transient men, the chapel will seat 275, a special section will house 65 aged men as permanent guests, and there will be space for Goodwill Industries.

Deep River Expands

The Community Church in the Atomic Energy town of **Deep River, Ont.,** is building a new $100,000 Christian education centre. In a recent ceremony conducted by Church School Superintendent S. L. Beamish the cornerstone was laid by Dr. D. A. Keys, scientific adviser to the president of Atomic Energy of Canada, Ltd.

Begun under the leadership of the Rev. Fred Skelly, now minister of Collier Street Church, Barrie, Ont., the centre is designed to accommodate 500 scholars. The new minister is the Rev. R. C. Plant.

Givings up 11%

M and M Secretary Dr. H. E. D. Ashford reports that contributions to the Missionary and Maintenance Fund up to January 26 show an 11.1% increase over the same date last year. The total is $6,783,090—$401,595 over last year's figure of $6,381,495.

Following are contributions by conferences; last year's givings in brackets:

Newfoundland, $85,734 ($90,907); Maritimes, $564,575 ($550,857); Montreal and Ottawa, $674,925 ($639,370); Bay of Quinte, $542,887 ($507,347); Toronto, $1,360,762 ($1,294,913); Hamilton, $986,878 ($935,568);

(*Continued on page* 31)

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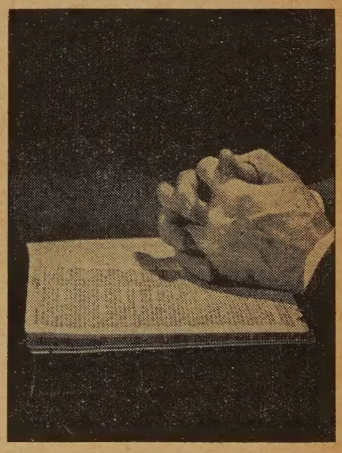

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WANTED—A single young woman, a University graduate with experience in Christian group work, between 25 and 35 years of age, as Associate Secretary of the Student Christian Movement at the University of Toronto. To begin in the summer of 1960 at a starting salary of $3,000.00 for a term of at least three years. Inquire for application form to SCM Office, Hart House, University of Toronto.

1A. AGENTS WANTED

EXTRA cash in Your Spare Time. Just show your friends our All-Occasion Greeting Cards (including Religious), Stationery, Gifts. Write for samples. Colonial Card Ltd., 489-C Queen East, Toronto 2.

RELIGIOUS Print distributor seeks church members to sell religious prints from catalog to members and friends. 25% commission paid to agent. Send particulars to Box 144, THE UNITED CHURCH OBSERVER.

1B. RETIRED OR RETIRING MINISTERS

VIRDEN, Man., United Church requires the services of a retired minister, full time, for the purpose of visitations in a congregation of 600. Interested ministers please write D. A. Gray, Box 136, Virden, Man.

2. EMPLOYMENT WANTED

SEVENTEEN-year-old girl would like position for summer. Will look after 2-3 small children; non-drinker, non-smoker. Contact Barbara Workman, Cannington, Ont.

2A. PULPIT VACANCIES

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

ASSINIBOIA, Sask., St. Paul's United Church pulpit, one point charge, will become vacant on January 18, 1960. Assiniboia is a progressive town, population 3,000, on No. 2 Highway, 67 miles south of Moose Jaw. Furnished modern three bedroom manse, oil heated. Salary above minimum. Ministers interested in filling this pulpit or serving as supply until August 1, 1960, please contact Mr. E. Thiessen, Box 66, Assiniboia, Sask.

BELL'S CORNERS (Ont.) United, adjacent to Ottawa, now vacant. Small but rapidly growing community presents real challenge with prospects for large congregation. Salary above minimum, plus car allowance. Provision for manse, or equivalent living accommodation. Please write A. S. Johnson, Box 87, Bell's Corners, Ont.

DUGALD, Manitoba—four-point pastoral charge. New, fully modern manse to be built 1960. 15 miles from Winnipeg on paved highway. Interested ministers please write to A. W. Harvey, Oakbank, Man.

EAST KILDONAN (Metropolitan Winnipeg)—John Black Memorial United Church vacant March 1st, 1960. A residential area offering excellent opportunities. Growing congregation and large Sunday School. Church and Manse new. Adequate salary, car allowance and furnished manse. Inquiries invited. Contact Mrs. Wm. S. Douglas, 845 Kildonan Drive, Winnipeg 5, Man., Secretary Pastoral Relations Committee.

HANNA, Alberta, First United Church vacant June 30, 1960. Responsible for two very small points within 20 miles. Approximately 270 family congregation. Fully modern, fully furnished, gas heated house. Town, located on hard surface, equipped with modern school, excellent recreational facilities. Salary, including car allowance, $5,000.00 yearly. Interested ministers please reply to Richard M. West, Box 402, Hanna, Alta.

MAPLE CREEK, Sask., Pop. 2,100 — United Church pulpit vacant July 1st. Furnished manse, fully modern, new church. Salary $4,300.00 including travel allowance. Interested ministers write to Mr. J. I. Clark, Maple Creek, Sask.

2A. PULPIT VACANCIES—Continued

MONTREAL — St. Paul United Church vacant February 1st, 1960. Minimum salary — car allowance—heated, furnished manse. Address correspondence to Mr. Charles Hindle, Sr., Clerk of Session, 5991 Hadley Street, Montreal 20, Que.

OCEAN FALLS, B.C., challenges minister to service in industrial community with special need for leadership in Youth Programmes. Pulpit vacant June 30, 1960.

LET'S TALK

Contact Mrs. A. McCormick, Secretary, Pastoral Relations Committee, Box 790, Ocean Falls, B.C.

PETERBOROUGH (Ont.) Knox United Church vacant December 31, 1959. Furnished manse, near excellent schools. Salary adjustment pending. Interested ministers write Mr. A. Pitchford, Recording Steward, 115 Morrow St., Peterborough, Ont.

RAPID CITY - Justice Charge (Man.), Brandon Presbytery, vacant July 1st, 1960. Fully modern manse. Study both in manse and in newly completed church. Salary $4,325.00 including travel. Contact—G. G. Harris, Rapid City, Man.

WINCHESTER SPRINGS, Ont., 3-point charge, vacant November 1st. Comfortably furnished manse, oil heated, salary $3,400.00 with $600.00 car allowance. Interested ministers please contact Mrs. Cecil E. McIntosh, Secretary Pastoral Relations Committee, Winchester Springs, Ont.

WINNIPEG — Atlantic Avenue United Church, ministerial duties to commence on or before July 1st, 1960. Modern, furnished manse, oil heat. Expanding community. Please contact Mrs. J. L. McMahon, 507 Parr St., Winnipeg 4, Man.

4. PULPIT SUPPLY AVAILABLE

METHODIST General Board staff member desires correspondence with ministers or churches seeking pulpit supply. Available for 3 weeks: May 22-June 5; June 19-July 3 or July 24-August 7. Box 147, THE UNITED CHURCH OBSERVER.

5. CHOIR PERSONNEL

HUMBERVALE United Church, Etobicoke—growing congregation in new suburb planning new church, requires organist and choirmaster for morning services; choir approximately 20. Salary on basis of qualifications and experience. Mr. C. Mackie, 125 The Westway, Weston, Ont. Phone CHerry 7-8105.

TENORS and basses wanted for mixed voice choir —Jennie Bouck Singers (Toronto). Rehearsals Monday evenings. ME. 3-7497; LE. 3-3344.

6. ASSISTANT MINISTERS WANTED

LETHBRIDGE, Alberta, Southminster United Church, desires young assistant minister as soon as possible, primarily to head up work of Christian Education; also preaching opportunity provided. Salary above minimum. Write Ralph Erdmann, Chairman of Pastoral Committee, Southminster Church, Lethbridge, Alta.

ZION - WEXFORD United Church requires an assistant minister—duties to consist of pastoral visitation, Christian Education and some preaching. 1000 member congregation in fast growing community. Apply to Mr. M. Fitzpatrick, No. 1 Ellington Drive, Scarborough, Ont.

7. CHURCH SUPPLIES & EQUIPMENT

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10. ARTICLES WANTED

OLD antique Church Pews for a chapel—15 pew on each side of centre aisle, 5½ feet long wit sufficient pew ends for outside end of each pew Pews we would cut to our desired length as lon as they are straight. Write Mrs. E. Sanderson, Bo 28, Grimsby, Ontario.

WANTED — About one dozen choir gowns f small country church. Colour other than blac if possible. Little sister will gladly accept Christia charity from big sister. Please contact Mortlac United Church Choir Leader—Mrs. A. P. McRa Mortlach, Sask.

WANTED—Copies in good condition of a litt old book last published in 1912 called "Son and Study for God's Little Ones" for a junio choir with limited budget. Will pay original pric plus postage. Mr. John Cheriton, Smooth Roc Falls, Ont.

12. GUEST HOMES

COOPER'S Nursing Home, Mount Albert, Ontar —40 miles north-east of Toronto. Christia home for elderly, handicapped or convalescen Registered nurse. Rates $135.00 monthly. Wri or phone 292.

13. REST HOMES

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FOR RENT—Beautifully furnished three bedroo bungalow, close to schools, transportation large garden—April to September 30th. 2 Burnere Drive, Toronto, Ont. HU. 3-1369.

16. PROPERTY FOR SALE

FOR SALE—Summer camp, near Lake Erie, fu equipped with dining room, 2 cottages, cabins. Address Restall Camp, 26 Park Row Sout Hamilton, Ont.

20. ACCOMMODATION AVAILABLE

RETIRED person interested in living as one family as paying guest in private home, thir miles from Toronto, write Mrs. H. Robbi Caledon East, Ont.

23. MISCELLANEOUS

ANYONE going to Los Angeles from Toron February or March by plane or train who willing to chaperone elderly Christian lady, pho WAlnut 3-8908, Toronto.

PRIVATE collector will pay premium prices old and new Canadian coins. Send co registered or request free listing. Return posta appreciated. Satisfaction guaranteed! Ro Gallagher, 561 Boyd Ave., Winnipeg 4, Man.

WANTED—Church group interested in complet making 2 or 3 fine double quilts. Please wr stating charges, submit designs or patterns, qu yardage, for private family who would like th in special colours. Mr. John Cheriton, Smoo Rock Falls, Ont.

24. PERSONAL

ARE You Deaf? Many types of deafness and he noises have been helped by Leonard's Invisi Ear Drums. Send $10.00 for complete kit, or for free information. A. O. Leonard Compa Dept. F, Box 306, Station F, Toronto 5.

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Year Book Change

The Rev. J. Campbell McLean, 64 Burr Avenue, Toronto 15, Ont.

NEWS

(*Continued from page* 29)

London, $837,444 ($784,555); Manitoba, $407,722 ($370,738); Saskatchewan, $378,786 ($354,045); Alberta, $479,710 ($420,626); British Columbia, $413,920 ($387,780); Donations, $49,701 ($44,789); One Dollar Club, $46.

On the Air

Rev. D. M. Guest, Centralia, Ont., London Conference president, will broadcast over the Church of the Air programme on the Dominion Network of the CBC, Sunday, February 28, 4.30-5 pm, EST.

Aid for Migrants

The churches should not assume responsibilities that are best handled by government agencies, the World Council of Churches Preparatory Commission on Migration said last month. Reference was made to relief, information, and medical care, accommodation.

The commission met in Geneva, with representatives from 11 countries attending. Dr. John Leng of the United Church's Home Mission Board spoke for the Canadian churches.

It was agreed that the churches have a definite role in migration, especially in before-and-after pastoral and welfare services. Local congregations can do much to assist the emigrant, it was stated.

Through national councils, the churches can assist in language teaching, counselling, training for those working among migrants, and guidance for congregations in areas where migrants settle.

Studies of the problem are continuing.

The commission was established to bring recommendations to the 1961 assembly of the World Council of Churches, in India, on whether or not the WCC should undertake operational work in the general field of migration. It will meet again in September.

The Methodist Umbrella

Certain lay groups in the U.S. Methodist Church were scored recently in an address by **Miss Thelma Stevens.** The executive secretary for Christian Social Relations of the women's division said they were trying to "preserve the segregated structure of the church."

She may have had in mind the 800 member laymen's group in Alabama organized to prevent the segregated National Central (Negro) jurisdiction of the Methodist Church from being merged with the white conferences it overlaps (they were successful).

Miss Stevens deplored the disturbing effect of these groups on the freedom of the pulpit. She also assailed "propagandists who try to pin the Communist label on any who work for racial integration." "In the minds of some people," she said, "name calling and Communist labels have become the order of the day, with the umbrella of the Methodist church shading its full quota of name callers."

Rev. James Grottick, BD, minister of Methodist church in Bristol, England, wishes to exchange with a United Church minister in Ontario for a full connexional year, commencing fall, 1961. If interested write Dr. E. E. Long, 85 St. Clair Ave. E., Toronto 7, Ontario.

The Flying Parson

The Labrador field of **Harrington Harbour,** used to having a student minister only in the summer months, is to have a visit from its flying parson. The **Rev. E. A. Kirker** of Seven Islands, Que., (Harrington Harbour is an appointment 325 miles east) will fly in for a mid-winter visit with the fishing folk there.

Mr. Kirker, after a lapse of 15 years, secured his license in September. Since then he has flown to Baie Comeau and the huge US Steel development of Port Cartier, 50 miles away. Seven Islands itself is now Quebec's 39th city, with 12,000 population and a flourishing United Church.

TRAVEL BY CABOOSE

(*Continued from page* 19)

are forced into quietude; when we *must* struggle inwardly with concepts of patience, strength and mercy. I cannot look at the wide white fields, like Arctic seas, on a brilliant Sunday morning without thinking of Faber's lines

"There's a wideness in God's mercy
Like the wideness of the sea."

Infinite whiteness asks us to contemplate Infinity itself. Maybe we need the spiritual experience of a long slow drive across the snow by caboose. ●

Dates to Remember

February 28 — Heritage 2 Series, 3.30-4 p.m., CBC TV network—Armagh (Presbyterian).

April 22-24—Audio-Visual Skillshop at United Church House, Toronto. Resource leaders, Prof. Don Ely, director of AV Centre, Syracuse University, and William S. Hockman, Christian education director, author and editor. Write: The Rev. A. C. Moorhouse, Board of Information and Stewardship, 85 St. Clair Ave. E., Toronto 7, Ont.

Publishing House Notes

The Lenten Season

THE Lenten Season of this year will be upon us in a couple of weeks. March 2 will be Ash Wednesday, Easter Sunday, April 17. This is a time when Christian people are called to rather greater thoughtfulness about their personal religious life, and to special acts of worship. Reading of religious books is a most worthy form of Lenten observance. The Bible should be first on anyone's list. I recommend *The Revised Standard Version* for both freshness and accuracy. I recommend J. B. Phillips' *Translation of the New Testament* for those who prefer the Bible in modern language. I shall suggest a few other books for Lenten reading as the season advances.

The Book Steward.

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